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Selden Peabody Delany, D.D., Editor

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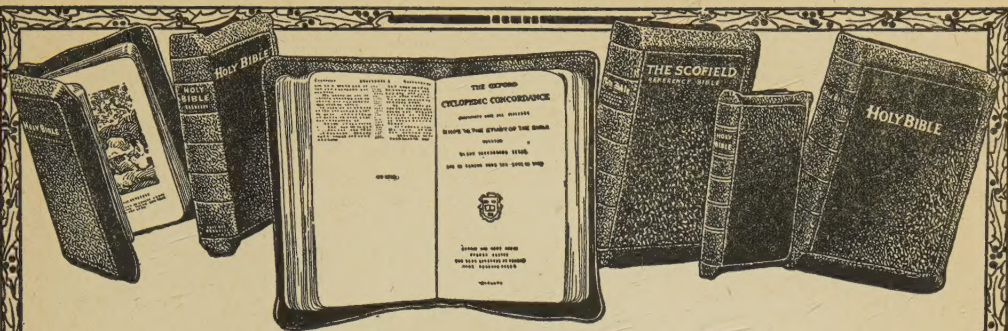
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*A Magazine of comment, criticism and review dealing
with questions confronting the Anglican Communion
and more especially the Church in the United States*

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Volume VI

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Repentance the First Step

IT has become almost a commonplace in discussions on Church Unity, that we must never assert that any body of Christians is in the slightest degree in the wrong. We must not hint that any modern form of religious belief with a considerable number of adherents may possibly be defective in its presentation of the Gospel. What is urged is that we all come together in amity and harmony, and each

group of Christians present its particular contribution to the united Church of the future; and then nobody's feelings will be hurt, and everyone will be happy.

We hate to introduce a discordant note into this beautiful symphony, but we cannot rid our minds of the suspicion that the first step towards any real Christian unity must be repentance. We can think of no single group of Christians in the modern world that does not stand in urgent need of repentance. We know that there can be no real advance in the spiritual life of the individual without repentance; it is equally true that there can be no advance towards the greater harmony and unity and efficiency of Christendom without repentance.

Let us begin by recounting some of the faults for which the Anglican Communion needs to repent. Surely it is wrong that in the majority of our churches the Lord's service of the Eucharist should be thrust into a corner and Morning Prayer rendered as the chief act of worship every Sunday morning; it is wrong that the bulk of our clergy should continue to teach in defiance of all Catholic traditions that there are only two sacraments; it is wrong that the Unction of the Sick, so urgently enjoined by the Apostle S. James, should be largely eliminated from our practical system; it is wrong that confession should be spoken of with bated breath and practiced almost in secret as though it were some sort of immoral act; it is wrong that we should in practice ignore the blessed company of the saints, and never speak to them nor ask the help of their prayers. We must repent of our wickedness in thus being disloyal to the traditional teaching and practice of the Catholic Church, of which we are only a part. Nobody in his maddest moments has ever claimed that we were the whole Church.

It is equally true that other parts of the Catholic Church are in need of repentance. Rome must repent of imposing uncatholic and unscriptural terms of communion upon the members of Christ. The decrees of the Vatican Council making the Pope the supreme ruler and infallible mouthpiece of the whole Church are most certainly uncatholic and unscriptural. The Orthodox Eastern Churches, especially in Russia, must likewise repent of their servile submission to a cruel and tyrannical autocracy, resulting in the alienation from the Church of vast numbers of the common people.

All of the sects of Protestantism must repent of having thrown over the apostolic ministry, Eucharistic worship, and practically the whole sacramental system, to say nothing of much of the traditional faith of the Catholic creed. There are encouraging signs, in England at least, that the younger spokesmen of the non-conformist bodies are coming to feel that Protestantism has been an egregious blunder, and that only through a revival of Catholic faith and practice can they get back to the religion of the Gospel. One of the best expressions of this spirit is to be found in a recent very clever book on "The Coming Free Catholicism," by a Methodist minister in England, the Rev. W. G. Peck. The following quotation from this book (page 92) will give some idea of this striking movement among the younger English Protestants:

"But within the Free Churches there is growing up a new respect for Catholic practices, and the adoption of liturgical forms of worship is rapidly increasing. The younger generation of Free Church ministers is emphasizing the importance of sacraments, and many wish to see the sacrament of Holy Communion recognized as the central act of worship and given a corresponding prominence in Church life. There is in the Churches at the present time a craving

for the Church, and it would seem that the renewed respect for orthodox dogma, in contact with the general human situation, will create at least the possibility of a great Catholic revival."

Dissatisfaction With Organized Religion

HOW large a proportion of our population, if allowed to express themselves by an honest vote, would decree that the welfare of the country and even of true religion necessitated the sweeping away of all forms of religion as at present constituted? We suspect that the proportion would be large,—much larger than many Churchmen would like to admit.

One night in August on the Boston boat a priest had a heated conversation with a young Hebrew Bolshevik who had recently joined the Church uptown. It may be best to give the account of the conversation in the priest's own words:

"At thirteen this young Hebrew was kicked out of public school because he would allow no human mind to manipulate or form his mind; and although he had worked in a sweat-shop, I am certain he had read more extensively and thought more deeply than a great many ministers. I felt that more than most Christians he meant what he said when he declared that he believed that Love was God; or again that he knew Him more than most Christians when he added that if there was a God he was certain that Jesus Christ was that God. And yet he was convinced that until the husks of the established religions were taken from the people they would never grow hungry enough to find the living Bread that came down from heaven. The man talked and argued and prayed with me until nearly midnight. I could feel that he was consumed by a burning passion to save my soul (as we put it in the theological language). He spoke with almost a passionate kindness, and yet he felt that I was one of the worst enemies of the people. In the generally accepted meaning of the term he was no more a Bolshevik than I am; but I sus-

pected that he was a better Christian. Somehow I felt that the men he represents and the spirit which he somewhat idealized may quite possibly before very long be in the majority."

It would be idle to deny that there is much in our present forms of organized Christianity that furnishes abundant material for criticism and dissatisfaction. It is often difficult for young idealists, whether Hebrew or otherwise, to find any modern expression of religion that has the power to arouse their enthusiasm and enlist their allegiance. All of our modern religious groups are indisputably in need of a deep spiritual revival, a new baptism of the Spirit. Yet it would be folly to sweep away all forms of religion and begin anew. The Church, which is the mystical Body of Christ, is still here, and is as full of the potential energies of the Spirit as ever. What is needed is that this energy be stirred up and released and put into action. Would that all idealists like this young Hebrew would come into the Church and show us how we may become better and more enthusiastic Christians!

Conscientious Non-Churchgoers

WE confess that we feel considerable sympathy for some men who do not go to church. The large class of business and professional men between the ages of thirty and fifty who rarely attend church on Sundays are not to be condemned without a hearing. A more intimate acquaintance with the circumstances,—their upbringing, their ingrained prejudices, and the religious opportunities in the town where they live,—would often lead to the conclusion that they have a good deal to say for themselves in staying away from Church.

Here, for example, is a general sales-agent of an electrical company who lives in a small town in Pennsylvania. He is a college-bred man. He was brought up under the narrow and confining influences of Puritanical Protestantism, and his subsequent experience in life has made him rebel against many of the religious notions of his youth. After his marriage he and his wife began attending one of the Protestant churches near their home. One afternoon as they were entertaining a few friends on their veranda, one of the elders of the church passed by the house and stopped to greet them. They invited him to join them on the veranda and have some tea. On the table were two long glasses half-filled with cracked ice. He asked if they had contained spirituous liquor, and was informed that they had. He was also invited to partake of a high-ball if he preferred it to tea. He indignantly refused, and then turning upon his host he said, "I want to tell you Mr.—, that if you drink such things here in your house you will not be welcome in our church, and you had better go elsewhere." In reply his host asked him if he would kindly refer him to any passage in the Bible which supported his position. The elder took his hat and left abruptly without answering.

Now the elder may have been entirely right in his views on the immorality of drinking whiskey,—although this incident antedates the putting into operation of war-time prohibition. The point is that he was most immoral in the bitter and uncharitable way in which he tried to impose his moral standards upon others. Even granting that these people were hardened sinners, it was the duty of the representative of the church to try to persuade them to give up their life of sin and enter upon a life of righteous-

ness. He was not fulfilling that duty by condemning them in Pharisaical fashion and turning his back upon them. Our Saviour came into the world not to condemn the world, but that the world through Him might be saved.

Are we to say that this man was wrong in not attending this particular Protestant church in the future? We must bear in mind that this was the only kind of church he knew. He had barely heard of the Episcopal Church, which was represented in his town by a despised struggling mission with thirty communicants. No doubt the members of that little church were considered eccentric people who were out of the main current of the religious life of the nation. As for the Roman Catholic Church, because of his inherited traditions, it was hardly within the realm of possibilities. We may reasonably contend that it would be his duty to make further investigation into the claims of the Anglican and Roman Churches. But it would seem that in the meantime there might be some justification for his absenting himself from church entirely.

Wise Words From Bishop Brent

A THOUGHT presented by Bishop Brent in a speech at a dinner recently given by the Church Club of New York in honor of Bishop Burch is well worthy of consideration in these restless days. After declaring that to him the hope of the reunion of Christendom is a "passion," he remarked that he was well aware that our efforts to bring it about might often be the very things which would hinder its attainment. He then went on to tell of an interview with "the saintly bishop of Lourdes" in France. They talked of the possibilities of reunion and finally the bishop

of Lourdes spoke of three principles on which it seemed to him—and Bishop Brent agreed—that any success must depend. They were in substance as follows: first, to make the will of God the supreme law; secondly, to seek to know that will; and thirdly, to do that will when we perceive it.

Is it not true that the real and vital defect in many of the plans for reunion which have been put forth in the last forty years is that they start from the wrong end? So often they are mere efficiency schemes to “speed up” the completion of the number of the elect and the full coming of the Kingdom of God. So often they are the product of that Martha-like zeal which wants to “do something” and is too impatient to sit at Jesus’ feet and wait His time and word. Or they are ingenious endeavors toward conciliation and inclusiveness which resemble the political platforms made up of “planks” intended to catch the votes of various factions. Or again they are compromises which remind us of that process of “give and take” by which treaties are made and constitutions are framed and leagues are devised by statesmen who feel obliged to sacrifice ideals to expediency.

Is there any true way except that which begins with God, His will, the humble seeking, and the resolute doing? Is there any short-cut possible? God is content to build slowly and patiently, He does not hurry the work of creation nor that of salvation. He waits on the processes of nature, He humbles Himself to endure the perversities of our wills and He respects the freedom which He has bestowed. He will not compel, He pleads for the voluntary surrender of our hearts. Can real unity come in any other fashion? Must we not first seek union with God and then find it with one another? Does not unity exist now between Christian souls in exact proportion as they are united to

God? As Bishop Brent declared: "When Christian men have a common and single aim they will flow together as naturally and inevitably as the rivers empty into the sea." Why waste strength in digging canals and raising levees? It is wiser to deepen the channel.

Sickness and the Will of God

WE have long felt uneasiness over the apparent effort of the Committee on the Revision of the Prayer Book to remove all expressions from the prayers and offices which seem to refer to sickness, sorrow, or pain as due to the act of God. The theory prompting this procedure has seemed to us wrong philosophically and theologically as postulating a kind of dualism by which another and malignant deity is able to defy and frustrate God, or a sort of deism by which God stands helplessly alongside the universe which He has called into being. Moreover, practical experience convinces us that nothing is more consoling, comforting and converting than for a sufferer to feel that God's hand is in his pain and that His love is chastening and correcting. David's prayer, "Let us fall now into the hands of the Lord, for His mercies are great, and let me not fall into the hand of man," has been that of many since.

We are glad to have our objections reinforced by the *Church Times*, which in criticizing the proposed alterations remarks:

"If we believe that God is the Maker of all things, visible and invisible, everything that happens in the natural world comes ultimately from Him. 'For of Him, and through Him, and unto Him, are all things.' To say that something happened in the course of nature is only another way of saying that it happened by the will of

God. Death, for example, is by God's appointment, but it happens as the immediate result of natural causes. There is no escaping from the final reference to the divine Creator. The mysteries of life and death are inexplicable, and we are not likely to arrive at an explanation by tracing them only half-way to their prime cause. The Prayer Book is right in going further back, and the lawyers are right in understanding and describing as acts of God those things which happen without the intervention of the human will. If the advocates of the proposed change in the American Prayer Book should get their way, we see no reason why, a little later on, they should not, in mere consistency, move for the deletion of God's Name entirely from creeds and offices."

The Bishops' Answer to the Memorial

THOSE of our readers who signed the memorial, petitioning the House of Bishops to define more clearly the authoritative position of the Church on certain matters of discipline must derive what comfort they can from the following answer:

"The Bishops in Council, having received from the House of Bishops, among other communications, a memorial and petition signed by 10,508 communicants of the Church, the burden of which is concern for certain matters of a disciplinary nature in the life of the Church, makes answer to the petitioners and others as follows:

"Everywhere it is recognized that the ordained clergy of the Church are the authorized teachers of the faith; that the accepted definition of a "Christian man" in Canon 20 is that he is a man who has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost and desires to live according to the law of Christ; that the phrase "special occasions" in Canon 20, line 12, was intended to describe such meetings and services in the Church as are held to meet some particular emergency or deal with some special need and are not part of the regular order of worship of the Church; that the normal way of admission to the Holy Communion is through Baptism in the Name of the Trinity, completed by re-

ceiving the Gift of the Holy Spirit through the Laying on of Hands; and that wheaten bread and pure natural wine, separately consecrated, are the true and requisite elements for the celebration of the Holy Communion.

"Whatever variations from these recognized standards occur, they must be regarded as unusual and exceptional and care must be taken that they are so treated.

"The matter of the ordination to the Diaconate and to the Priesthood of ministers of other Christian bodies, under special provisions, has been placed in the hands of a joint commission for careful consideration, to report to the next General Convention.

"For the rest, the Bishops call upon all the faithful members of the Church for respect for the Rubrics of the Prayer Book and fidelity to the laws of the Church as in its canons expressed. It is of the essence of faithful Churchmanship that there should be free and willing acceptance of and obedience to the Church's directions and rules concerning worship, and the discipline of the Church's life.

"Attest:

"CHARLES FISKE,

"Clerk of the Bishops in Council."

The Stranger Within Our Gates*

RT. REV. BENJAMIN BREWSTER, D.D.

Bishop of Maine.

AS we think of him, from the Christian standpoint, the reaction in our minds must be, first of all, a sense of shame. Shame, because we have used him as an instrument of production, and have nearly forgotten that he has a soul. We invited him to come to the land of the free; and when he came, eager, hopeful, we put him in crowded tenements, herded him in masses, set him to work at tasks which our native-born sons despised, and deceived him with wages that looked big to him, but which were inadequate to the standards of living established among us.¹ Then, when his eyes began to be opened, and our native-born laborers took alarm at the competition in the labor-market, we saw the alien only as a menace, were panic-stricken at "foreign agitators," and sought to repress, in the name of a freedom of contract that had never been a reality, the organization which was inevitable, and which our own economic policy had invited. It is the nemesis upon our materialism, our individualism, our greed of riches, our worship of success.

Shame, again, seizes us in the presence of the stranger within our gates, because we have been so ignorant, so complacent in our ignorance. We have thought of the immigrants in the mass, and failed to discern the immense variety, the rich complex of social traditions they bring

* An address delivered at the Social Service Open Forum at the General Convention, Detroit, Michigan, October 9, 1919.

¹ "Survey," May 25, 1918, p. 213.

with them, the diversity of racial temperament, religious teaching, inherited prejudice, intellectual and artistic traits, that have been blended in the vast human tide sweeping upon our shores, and flooding our continent from coast to coast. It was perhaps not unnatural that we should have been ignorant, in the face of this polyglot stream. But have we been humble and patient enough? Have we seen, as we should have seen, the need of discrimination, of learning the complex elements of the problem? Have we not too complacently trusted in the efficacy of some obvious method, such as education in the English language, or the magic power of naturalization? There is no question that knowledge of English and the consciousness of a common citizenship are powerful agents in the process of unifying the diverse elements. On the other hand, by reason of our indiscriminating, and still more, our patronizing treatment of the alien, we have missed the aid that should come through an intelligent sympathy with the manifold treasures of folk-lore, religious inheritance, and artistic potency, in these various currents of the tide flowing from all sides to this vast American reservoir of human life.

Well, here they are, twenty million—roughly speaking—of the foreign-born, one-fifth of our total population. And we are all familiar with the outstanding fact that in the last few decades (until the outbreak of the war) there has been a steady increase in the numbers of immigrants from the southern and eastern countries of Europe, far overbalancing those from the western and northern countries. For instance, the census shows 1,602,782 Russians in the United States in 1910, as against 578,102 of that nationality in 1900,—an increase of 177 per cent; similarly, an increase of 162 per cent in the numbers from Austro-Hungary; while the Irish numbered 1,352,251 in 1910, showing a

decrease of about 16 per cent during the decade. From 1900 to 1910, the total immigration amounted to 8,476,173, of whom 66 per cent were from the three countries of Austro-Hungary, Italy, and Russia and Finland. It is easy to see that among this class of immigrants there would be far less knowledge of our institutions, and our national habits of mind, than among the Scandinavians, Germans and Irish. Is it surprising that among these strangers, treated as strangers and aliens, revolutionary doctrines find easy lodgment? Yet they are susceptible, like children, of being led, and an intelligent policy of friendly welcome could have accomplished much.

Shame and penitence, however, are leading to amendment. In our own Church, one of the most hopeful present undertakings is the establishment at our Church Missions House of the department of Christian Americanization; and the comprehensive policy inaugurated by that new department. Whatever else the Nation Wide Survey will effect for us, it has been a great step forward that this department of Christian Americanization has brought home to us, not only the bigness of the problem, but its distinct and diverse elements. A perusal of the Plan and Budget which this department sets forth for the ensuing triennium ought to wake us up, even if it may almost stagger some of us.

Moreover, in the Mission Study Classes for the current year, the subject is the immigrant. And the text-book for those classes, entitled "Neighbors," compiled by the Educational Department of the Board of Missions, is a most readable and admirable book, which will go far to awaken interest, inspire sympathy, and give practical instruction. Would that Study Classes might be formed in all our parishes, to study this little book and follow out its very human

suggestions. Thus would our Church be helped to throw off her exclusiveness and provincialism, and realize more nearly her Catholic privileges and responsibilities.

But, if we are to face in its completeness the problem of the stranger within our gates, it is not enough to multiply our chapels of the tongues, send out trained Church-workers, make our Church services more flexible, and develop, as we ought, our ecclesiastical efforts in truly Catholic ways. We must follow out the implication of that suggestive title of the text-book to which I have referred, and become really "neighbors" to these brethren of various races.

One of the elements, then, in this Christian neighborliness will be a respect for them, as human beings with a rich experience behind them. Miss Lillian Wald writes, from her experience in the Henry Street Settlement: "How often have the conventionally educated been driven to the library to obtain that historic perspective of the people who are in our midst, without which they cannot be understood."² It would do us good, I am sure, could we know more of the silent judgments that many of them with a puzzled, pained surprise, are passing upon us. Their individual experience, undoubtedly, is a narrow one externally, compared with our unshackled freedom for individual development. But social workers, when they have yielded to that "touch of nature" which makes the whole world kin, have been awed at the revelation of the treasures of soul-life underneath the unprepossessing surface.³

One of the saddest sentences in the statements issuing from the Department of Christian Americanization is this, in reference to many of the American-born children of for-

² Miss Lillian Wald, "House on Henry Street," II, 1.

³ Ibid. 1. 4, (Incident of Jewish father.)

eign parentage: "They look down upon their parents." A practical line of policy, therefore, to be followed by public-school teachers, employers of labor, and others, should be to counteract this shallow smartness, that loses so needlessly the social wealth involved in the emotional and intellectual background of these new Americans, so apt to "absorb American independence." Very pertinent is the statement, set forth over a year ago by the Committee on Foreign-born Women of the Council of National Defense:

"The too rapid Americanization of these children into pert young people without respect for authority is a dangerous problem. We should make every effort towards encouraging the children of the foreign-born to appreciate the culture of their parents' native land. It is well to remember that culture is a possession that grows best by handing its life roots from one generation to the other. If these first-generation Americans are cut loose from the culture of the past of their parents, they start their young lives in our country without nourishment for the higher sides of their natures. Reverence and respect for authority are not developed. The children need to learn that the heroic is human, belonging to all lands; that Washington and Lincoln have comrades in all countries where the people love liberty."⁴

A danger of an opposite kind exists, however. That is, the disposition of racial groups in the various departments of a large industry in such a way that the barrier of language serves to prevent, at least for a time, the formation of a common labor organization, thus affording more scope for industrial exploitation.

The teaching of English among adults, then, is by all means to be encouraged, as a means of genuine amalgamation in the social body, though it is good doctrine that this teaching of English should not be compulsory, engendering

⁴ "Survey," May 25, 1918, 2nd column, page 213.

bitterness and bad temper.⁵ Rather it should be made attractive, and carried on by "the most tactful and most well-informed persons obtainable." To this end the public schools should be opened as social and educational centers for adults in every industrial community. Many modern factories are far-sighted enough to perform this public service in the campaign against industrial accidents. The Ford automobile factory reported last year that "by the teaching of English to their foreign-born employees, accidents have been reduced 54 per cent."⁶

The Bureau of Education in the Department of the Interior has already taken some practical measures for education in English and in the meaning and purpose of our institutions. If the policy is carried out, which is now being suggested, of making a special Department of Education, with a Secretary having a seat in the Cabinet, such plans as have already been set in operation in a limited way, could be immensely developed, to great advantage for the common weal.

If only for the protection of life and limb in our industrial groups—the knowledge of the established language of our country should be promoted, with all the zeal, and skill, and tactful perseverance possible.

But further, since "the life is more than meat,"—more, that is, than anything material or physical—the great motive for such spread of the knowledge of the basic language of our literature and our laws, is the fundamental purpose, constantly to be kept in mind, to blend into a living, organic unity the various radical elements thrown

⁵ "Survey," May 25, 1918, p. 213. Editorial note quoting Miss Mary E. McDowell.

⁶ Ibid, p. 214.

together in our land. We want these strangers to feel themselves as sharers in the common life, no longer "strangers and foreigners, but fellow-citizens" with us, inheritors of our traditions of constitutional liberty and orderly progress. It is not that we want them to turn their backs on their own historic past—that they ought not to do—but we want them to bring their traditions, their history, their folk-lore, their artistic and poetic heritage, into a living, sympathetic relation with all the best traditions and history and literature and idealism of our Anglo-Saxon and American inheritance.

In order to effect this, it is certainly necessary for us to reach out to them in sympathy, not in condescension, — to look on them, not as lower orders of beings to whom we are called to impart our superior knowledge, but as brothers who, together with us, are to shape the future of America, as partners in a great common enterprise of Americanization.

If we want them to respect us, then, we need to treat them with respect. We need to make our institutions more worthy of their respect. We need to set our social machinery in order, adapting it to the complex needs of the new day.

The way to abolish "Bolshevism" is not to try to root it out, but to crowd it out,—crowd it out by the fair growth of social righteousness, so that no room is left in honest minds for the poisonous weeds of covetousness and class-hatred. The law must be seen in its ancient glory, as the refuge for the oppressed, and the impartial avenger of all wrong-doing, among high and low.

It is not merely a question of industrial justice, of humane consideration in regard to hours, and wages, and

standards of physical welfare—though all that is important. It is rather a question of our attitude towards the deeper cravings of their souls. You may recall, in Miss Wald's story of "The House on Henry Street," how a group of foreign-born workers expressed themselves: "It is not money we are seeking here. We do not expect things for ourselves. It is the chance for the children, education and freedom for them!" In the face of such touching self-sacrifice, such idealism about what America means, and the promise she holds out, such trust that their children will realize spiritual emancipation which has been denied to them, it behooves us to do our utmost not to disappoint them, as our commercialism has too often mocked them in the past, giving them stones for bread.

The stranger within our gates! How he humbles us, and how he challenges us! He perplexes us. He teaches us. He drives us to renewed loyalty to the America that now is, and the vital principles of liberty that have wrought the good we know to belong to her. He invites us to a vision of a greater America yet to be, fashioned through our mutual endeavors, if we will be true to the claims of neighborliness, of human brotherhood, of Christ's law of love and service.

Some Observations on the General Convention of 1919

A CLERICAL DEPUTY.

IT seems to be generally agreed by those whose memories entitle them to pronounce an expert opinion that the General Convention of 1919, at least so far as the House of Clerical and Lay Deputies is concerned, is to be regarded as the most business-like in the long history of that body. This view is shared alike by those who disapprove as by those who approve the momentous decisions there arrived at. There was evidenced an electric despatch in dealing with the questions before it which is typical of its meeting place in the "hustling" mid-western city which enjoys the distinction of being the center of the great automobile producing industry of the world. The efficient Chairman of the Committee on the Despatch of Business, though a southern man and thus traditionally supposed to represent leisurely methods, was as keen a promoter of quick action as the House has ever known. The machinery was kept well oiled and the running gear was in good order all the time. Under his skillful guidance the machine made its way with little delay and no accidents. Points of order were seldom raised and when raised were quickly decided. There was an almost entire absence of exhibitions of partisan feeling and no indulgence in unpleasant personalities. Good temper and the spirit of Christian courtesy abounded. Naturally there was an impatience of interruptions which tended to delay the proceedings and an indisposition to listen to speakers who by repeated appearances pushed the indulgence of the House too far.

Criticism that an undue proportion of time was devoted to the Joint Sessions to the detriment of the proper business of the hour was heard on all sides. To give four precious working days out of fourteen to listening to reports and inspirational addresses however otherwise edifying and informing, was generally felt to have been a mistake when so much important legislation was pending. It is a great physical strain to sit from six to seven hours daily in a crowded auditorium not too well ventilated. Deputies are willing to do this to despatch necessary business but balk at the undue prolongation of the sessions in the interest of matters which are entitled only to a secondary place in the time and thought of the House. Where it could control the situation the House showed its determination to cut down discussions to the barest limits. Long speeches were barred, three to five minutes only being allowed even when matters of the greatest moment were under consideration. Of course, this gave no opportunity for displays of oratory or even for the serious presentation of arguments. Speakers could only state one or two points before they were compelled to leave the rostrum. In two or three instances only was the House willing to extend the allotted time. This determination not to listen to much speaking enabled important business to be quickly transacted, but on the other hand unduly curtailed debate on some questions as to which it was desirable that the minority should have had an opportunity fully to present their objections. Murmurs of impatience and sometimes of indignation greeted calls for a vote by Dioceses and Orders when the result was plainly a foregone conclusion. Probably it is true to say that hardly a single vote on any important matter was influenced by the speeches made.

On the great issues before the House it was evident that the members had previously made up their minds what they wanted and did not care to hear any extended arguments on either side however ably presented. For instance the long canon dealing with the Central Executive Committee covering several pages of closely printed matter, probably the most momentous single piece of legislation ever passed by General Convention, was rushed through to a successful conclusion at a special evening session of little more than two hours. Doubtless the willingness of members to forego criticism was explained by the fact that they realized their inability adequately to analyze the measure and trusted the committee which had drafted the Canon to have provided one which should meet the desired end. It was deemed wiser to pass the Canon just as it stood, however imperfect, and thus get the system into immediate operation rather than to attempt to revise it and thus run the risk of postponement for another three years.

The daily press and the weekly Church papers have informed those interested as to the legislation which was enacted as well as that which failed. It is unnecessary therefore to review the same here in detail but one or two points may be briefly touched upon.

Meeting under the chaotic conditions following the greatest war in history perhaps it is not strange that General Convention should have done some things that the sober judgment of the Church in calmer times might wish were otherwise ordered. Along with some measures adopted that seem to mark a real progress there were others which were calculated to cause deep misgivings. If the Church has gained some things which are universally admitted to be valuable it has likewise given its endorsement

to certain radical principles which are bound to create apprehension if not dismay in the ranks of those who prize unity among ourselves above the dubious advantages of conciliating a small group outside our own communion.

Under the urge of sentiment for Christian unity which the war had enormously stimulated the majority voted tumultuously in favor of taking the first steps which pave the way for an approach towards unity with the Congregationalists or rather a distinguished group within that body. The General Convention of the Church through the favorable action of its two Houses has now placed the seal of its approval upon the principles of the Concordat and made changes in the Constitution which if ratified three years hence will allow the ordination of Congregational ministers without exacting any promise from them to conform to "the doctrine discipline and worship of this Church." That this measure should have carried by so overwhelming a majority was doubtless as much of a surprise to its advocates as it was to those who questioned its wisdom and expediency. What however, was even more surprising was the lack of any organized opposition upon the floor of the House. Those who were looked upon to lead were mainly silent or only attempted a feeble protest. What seemed like an eleventh hour defection of one of the most trusted Catholic leaders precipitated a panic in the ranks of the opposition and left them literally speechless with astonishment and indignation. The case for the Concordat was astutely managed by those in charge of the measure, its presentation being delayed until almost the close of the session when the House was tired out and the members were eager to depart to their homes. Moreover proposal originated and was discussed before it came to the favorable action by the House of Bishops where the

the House of Deputies gave it great prestige and doubtless served to win waverers to its support. There was a natural feeling that a measure which in the main carried the approval of the Bishops must be less radical than it appeared to be on the surface. Beyond question the endorsement of the Concordat by so substantial a majority as it received must be taken to represent the actual mind of the Church as at present informed. By those who favor it the proposal is declared to be "a great venture of faith" and is regarded as the fore-runner of similar overtures to other Christian bodies. The challenge to the Church to do something definite in the cause of Christian unity instead of merely talking about it is supposed to be met by the action of the Convention in accepting the principles of the Concordat. The next move belongs to those outside the Church's Communion. Will they or any considerable number of them accept the proposal and avail themselves of the provision for receiving Episcopal ordination? That of course remains to be seen. In the meantime and before the opportunity becomes available three years must elapse. The change in the Constitution cannot be finally ratified until 1922 and much water will flow under the bridge before that time. Next year the Lambeth Conference will be held, when of course the general subject of reunion will be exhaustively discussed and possibly some practical steps decided upon. There will also next year probably be an assembly of those who have accepted the invitation of the Commission on Faith and Order to meet and discuss their differences. Then too, Churchmen will have ample time to deliberate upon the action taken at the Convention of 1919 and definitely reach a conclusion as to whether they wish to ratify the same in 1922. A change of mind upon the subject is conceivable if perhaps not probable.

The rejection by a decisive majority of the proposed Canon on Divorce forbidding remarriage to either of the parties for any cause was a surprise only insofar as it demonstrated that there were far fewer clerical deputies in favor of a change than was the case three years ago, when the proposal received a big majority in the clerical order. How this revulsion of sentiment is to be explained is not obvious, except that the composition of the present House is different from what it was in 1916, containing an unwanted proportion of men who are serving for the first time.

In dealing with the revision of the Prayer Book the House showed a firm determination to conserve what had already been accomplished in this respect by the Convention of 1916. There was a last expiring effort made by the "old guard" to prevent ratification but though they succeeded in delaying the vote the vast majority favored the changes and some of them have now become a part of the Prayer Book. It was evident from the first time that it would be impossible owing to lack of time to consider all the new proposals. The committee therefore wisely concluded to confine attention to one or two of the more important divisions. Most of the Special Prayers and Thanksgivings were accepted and the Burial Office which failed of consurrence in 1916 by a fluke was adopted by the House substantially as presented by the Committee though unfortunately not acted upon by the Bishops.

Interest centered round the principle of offering prayers for the dead. Notwithstanding the earnest protests of a group of veteran objectors, the House was determined to vindicate this principle and did so by an overwhelming majority. The outcome is doubtless a substantial gain for the Catholic cause, though probably the majority of those

who voted in favor of such prayers did so more from purely sentimental reasons than from any conscious intention of vindicating an ancient Catholic practice. Strange to say immediately after voting to include prayers for the dead in the Burial Office by a majority of two to one, the House rejected though by a narrow margin a prayer for the Benediction of a grave. The argument that it introduced a new principle into the Prayer Book, namely the blessing of inanimate things, seemed to furnish the main grounds for objection. Of course it was immediately pointed out that such principle was not new since the water used in baptism was directed to be blessed and Church buildings to be consecrated. There seemed likewise to be an apprehension in the minds of some that the blessing of a grave might give color to the idea that the physical remains still had some vital connection with the spirit of the departed and thus superstition might somehow be encouraged. Of course the graves of the dead as well as other material substances and articles used in the services of the Church or designed for the need and welfare of men will continue to be blessed as formerly.

Upon the whole it must be freely admitted that the achievement of the Convention of 1919 whether for good or ill represent a substantial triumph for the so-called progressive elements in the Church. It is evident from the action taken upon the Concordat that the traditional conception of Orders has been brushed aside and a new and untried theory substituted for it. Whether this new departure will have behind it the full support of the Church at large remains to be seen. But the entering wedge at least has been introduced. The action which looks toward the Episcopal ordination of Protestant ministers to administer not "in this Church" but in some other ecclesias-

tical body not as yet clearly visualized is certainly revolutionary in its implications. Whether modifications and safe-guards will ultimately be introduced which may tend to make the proposal acceptable to the body of Catholic Churchmen who have hitherto opposed it cannot yet be answered in the affirmative.

Those who have confidently looked to the Bishops to block radical legislation have to confess that they have misunderstood the corporate temper and spirit of our Fathers-in-God. It is evident that the Bishops have no disposition to oppose their veto as against the strongly expressed sentiments of the House of Clerical and Lay Deputies, but rather are willing to subordinate their judgment to the current popular view. This is evidenced by the withdrawal of their own resolution dealing with the Concordat and the adoption of that passed by the lower House. Like the English House of Lords the Upper House of the General Convention is to be regarded as meekly submissive to the mandates of the popular democratic body. If the quality of leadership is one inherent in the Episcopal office it is to be regretted it is so seldom manifested when important principles are at issue.

A whole day in Joint Session was given to the presentation of the Nation-wide Campaign. The movement as a whole was given a hearty endorsement though there was much difference of opinion as to the details. The fear was expressed in responsible quarters that the Church was riding to a fall unless the survey was subjected to most careful pruning. Originally the sum which it was proposed to raise was set at twenty millions. Later on when the diocesan surveys came in this amount was advanced to fifty millions and some estimates were even higher. It was wisely decided to commit the whole matter to a special

committee with large powers to pass a final judgment upon all matters and especially to bring the figures down to a reasonable basis. As one deputy expressed it the original survey was a sort of "Rivers and Harbors Bill" in which every section and interest was asked to present its maximum requirements but would ultimately have to be content with an actual appropriation of a much more modest character.

The Sagada matter did not come before the Lower House except insofar as it was asked to confirm the election of a new bishop for the Philippines. The choice is generally regarded as a happy one and that perplexing problem may now be assumed to be satisfactorily settled. What was said and done as to the matter by the Bishops in Executive Session is naturally not available for publication and doubtless it is better so.

Though the ordinary sessions of the House of Bishops have at last been opened to the public there is small evidence that the change has produced any of the direful results which were anticipated in some quarters. Perhaps indeed this departure from ancient custom in response to the democratic tendencies of the age will prove a beneficial one if not to the public at least to the Bishops themselves, who will be made conscious that what they say individually as well as what they do corporately is a proper subject for criticism and comment. Moreover they can still go into Executive Session when they have to deal with delicate and burning questions.

The decision to hold the next meeting of the General Convention in Portland, Oregon, instead of in Philadelphia, was another instance in which the Bishops yielded to the wishes of the Lower House. The Bishops voted for Philadelphia and the House moved to concur but with an amendment substituting Portland. The Bishops acceded but

placed the time of meeting in September instead of October, to which the House agreed upon the intimation of the Oregon deputation that the earlier date would be more acceptable to them. Summer vacations to be spent upon the Pacific Coast during the season of 1922 are therefore pleasurably anticipated by many Churchmen.

Without disparagement to the many able men who were deputies to the Convention of 1919 it is true to say that if the general level was a high one there were few or no outstanding personalities. Usually there are one or two members who by their marked ability and the manifest wisdom of their counsels make a deep impression upon the House and are thus able to guide its deliberations and direct its policies. Such conspicuously was the last William R. Huntington and others who could be named. The present Convention recognized no such supreme leader. If there were present many men of eminent ability in their several spheres there was no single man whose influence was acknowledged as paramount. Perhaps in these democratic days the aristocrats of intellect as the aristocrats of birth are largely undervalued and the average man of solid attainments is all that we can expect to produce. In any case the towering genius in churchmanship as in statescraft is not forthcoming at our bidding.

The General Convention of 1919 has now passed into history and the final verdict on its wisdom and achievements remains still to be pronounced.

The Oxford Movement and the World War

REV. JOHN COLE MCKIM, M.A., B.D.

IT may seem to many of the laity a far cry from a religious movement originating among theological scholars of the early and middle nineteenth century to a war beginning in 1914. I believe, however, that no one movement of thought has more influenced the attitude of England in the struggle with Germany than that which is sometimes described as the Catholic Revival in the Church of England.

Many people seem to think of the Oxford Movement as having been primarily "ritualistic," — chiefly concerned, they mean to say, with ceremonial. This is far from being the case. The earlier leaders of the movement, such men as Dr. Pusey or John Keble, do not seem to have concerned themselves with the minute details of ceremonial. Such questions scarcely arose so long as the movement was confined within university walls, but came to the front when parish priests, embracing the principles of these earlier tractarians, not only understood the language of the rites of the Church in their original and natural sense, but began to surround them, so far as knowledge and power enabled them to do so, with the traditional ceremonial. This, as a vehicle of interpretation as well as an instrument *ad maiorem gloriam Dei*, proved to be a valuable supplement to the spoken or written word, especially in mixed congregations where, as a matter of course, coldly intellectual appeal could not hope to be so effective as in purely academic surroundings.

What the Oxford tractarians succeeded in doing was to show that the traditional teaching of the Church of England, as enshrined in its formularies (which they did not attempt to alter) was, strictly speaking, Catholic; that the breach of communion with the Apostolic See in the sixteenth century arose from political and geographical circumstances;¹ that neither the fundamental dogmas of sacramental Christianity nor the philosophy to which these dogmas are related were renounced by the Church of England as was the case with continental protestantism; and that a protestant gloss had been superimposed upon these Catholic formularies by later political circumstances among which the importation from Germany of the House of Hanover and the consequent German outlook given to British policy and British thought loomed very large indeed.

It will be seen from the foregoing summary of their position that the Oxford Revivalists were from the start pitted against both Prussian influence as actually operative in English affairs and also against those tendencies in thought which were already dominating the Prussian mind. Of this, before passing on to more general considerations, I will give two illustrations.

I. There was a definite conflict with Prussia over what came to be known as "The Jerusalem Bishopric." In 1841 a scheme was proposed whereby the State Church of Prussia should unite with the Church of England in erecting a diocese at Jerusalem to provide ministrations for resident or travelling British and Germans. The bishops were to be alternately English and Prussian and English bishops were

¹ It must be remembered that, for purposes of communication, England was then further from Rome than is any part of the world today.

to be required to give episcopal consecration to the person nominated to this see by the Prussian authorities. Such a thing would have been unthinkable in 1900 (or 1600) and, of course, it would be unimaginable now, but it will surprise many readers of this magazine to learn that it received the assent of the Archbishop of Canterbury in 1841. This was one of the circumstances which led Newman to doubt the possibility of a revival of catholicity in the national Church and has been mentioned as a proximate cause of his ultimate secession from the Church of England.

I am not here concerned with the strictly theological questions involved. For the purposes of this paper the Catholic teaching with regard to Apostolic succession² may or may not be true, but the controversy over the Jerusalem Bishopric comes near the beginning and is highly characteristic of the struggle for the restoration of that spiritual liberty which the Tudors had marred and the German influence had overthrown.

People seem (though I do not understand them) to differ as to the soundness of the opinion that protestant ministries are not valid for the purposes of Catholic ministrations, but now that the lapse of nearly eighty years enables us to speak of the "Jerusalem Bishopric" dispassionately, few will wish to deny that it was repugnant to every religious instinct that the spirituality should be expected, in the exercise of their sacred functions, to serve political ends.

It was from such a servitude that the Oxford Movement delivered the Church of England, and, for that purpose, it sprang up in the nick of time. For the whole tendency of mid-Victorian thought (itself largely the ape of German science and metaphysics but usually from ten to fifteen years behind it) was materialistic; and materialistic sci-

² The present writer, of course, accepts it *ex animo*.

ence greatly strengthened the neo-calvinism which was the shrewdest antagonist of the Oxford revivalists and which then infested the Anglican communion as a foreign substance weakening the whole body.

I do not, of course, mean to say that there was any open alliance. Far from it. It is not a matter of controversy but of history that the mid-Victorian Calvinist was the prime mover in the supposed conflict between science and religion. He denounced the conclusions then widely dubbed "Darwinism" with a bitterness which the Catholic could not rival. But denunciation and effective opposition are quite different things and *predestination* makes a poor starting point for a reasoned attack upon a scientific tendency which moves with increasing momentum in the direction of *determinism*.

II. The affiliation of the opposition to the Oxford Movement with Prussian thought was seen again at the time of the Franco-Prussian war. The letters of such leaders as Kingsley and Maurice, the utterances, even, of Tennyson at this time make curious reading in the light of subsequent events. Kingsley's correspondence with German friends is of special interest with its frankly expressed desire for the German "recapture" of "Elsass-Lothringen" and his " 'He scattereth the people that delight in war' " apropos of the French defeat.³

³Compare with this, the words of Dr. Edward King, afterwards famous as Bishop of Lincoln. Writing in 1875, after a visit to Germany, he says:

"They seem to have passed through the stages of Rationalism and Pantheism, and now have almost ceased to care about the metaphysics which we have been following and *worshipping* in them and they are devoting themselves to physics. This means, I fear, for many, materialism. . . . The results of physical science are so directly beneficial to society that it pays in the eyes of the world; and yet one ought to know by this time, after the example of Greece and Rome, that culture may exist without morality."

I think it is safe to say that England would never have struck for freedom⁴ if the Oxford Movement had not kept alive in an age when, otherwise, the whole tendency of English thought was being Germanized against it, the religion and philosophy which proclaim free-will as against both the predestination of the neo-Calvinist and the determinism of the materialist; and England would be well on the road to the same fall that Germany is now suffering if its opponents had succeeded in throttling that movement in its infancy.

For Germany's fall was due very largely to those *imponderabilia* which Bismark disliked but was too wise to ignore. The modern Germany did ignore them. It was sceptical as to their varied existence. It is in the light of Prussia's *debacle* that we see that Determinism is a false though speciously attractive philosophy and that materialistic science is not really science at all. For that is not really a science which excludes any fact from its horizon. And freedom is a fact that will not brook denial. God is free and man is created in His image.

This is at once a truth which science ignores at its peril and a limitation which it cannot surmount. "He hath set them their bounds which they shall not pass." It is a truth whose (temporarily) successful denial has ever been the most deadly foe of liberty.

But it is a truth which grew increasingly distasteful to the thought of the Victorian era because freedom postulates incalculability, and the Victorian scientist was loath to admit the incalculability of anything. The defeat of the power which carried calculation to a point just short of perfection, has exploded this fallacy; and if (as seems clear)

⁴ No doubt self-interest alone would have brought England in, but probably at a later stage of the war.

it was the incalculable in God and man that defeated Germany, then it is, to say the least, probable that the Oxford movement was instrumental in keeping England from courting a similar disaster. For this movement alone was the open opponent of that German invasion of Great Britain which, in its possibilities of ultimate evil, was more deadly than the hosts which over-ran Belgium.

It will be seen then, that the Oxford movement possesses an altogether broader aspect than the promulgation of certain theological doctrines.⁵ Its effect upon thought has been profound and salutary and its influence has extended far beyond the borders of the Anglican Communion.

II.

The memory may be distasteful to us at this time, but it would be foolish to ignore the fact that American tendencies in thought have shown marked traces of German determinist influence. This pervades our social structure more thoroughly than it does that of England. For this fact there are several reasons. It is natural that popular thought in this country should be, in many connections, from five to ten years behind that of England. The phenomenon has been observed repeatedly and scarcely needs to be established here. Thus, Marxian socialism is much to the fore among us though Marx is regarded as a back number in Germany, and is approaching the end of his day in England.

Such facts as this are accounted for if we remember that we are, generally speaking, more dependent upon translations than the English, and that many of the translations

⁵ Strictly speaking, the movement was not designed to promulgate any doctrines but rather to revive what lay more or less dormant in the existing formularies of the Anglican Churches.

made their first appearance in England. Then, too, German influence has reached us by two independent streams. We have not only the English "re-hash" of Determinist and Socialistic theories, but we have had a steady stream of German emigrants drawn from these classes who tend, in any land, to be some years behind the leaders of thought and to lay especial stress upon the materialistic side of culture.

Again America has been a largely protestant country and it is one of the results of the Oxford movement that American protestantism has had to look to Germany rather than to England for its inspiration. Protestant theological schools, especially in the departments of Biblical and historical study, have been largely staffed by professors who have studied in Germany and have acquired a great respect for German learning.

These have inevitably influenced those who have passed from under their teaching to the preaching of "topical" sermons in the (protestant) pulpits of the country and thus our national ideals have been profoundly and dangerously affected. Illustrations of this are not far to seek. The following sentence appeared, not in an irresponsible tract, but in a well-known and generally impartial review:

"Those who are inclined to complain on the score of infringement of personal liberty, would do well to forget that phase of the subject."

I need not mention the particular political victory which the writer just quoted is celebrating, for there is only one propaganda in whose behalf it is as yet customary to advance a claim so impudent. It has the true Prussian ring. One can easily imagine the Prussian in the spring of 1918 inditing a somewhat similar sentence:

"The conquest of Belgium now being *fait accompli*, those Belgians who are inclined to complain on the score of in-

fringement of national liberty, would do well to forget that phase of the subject."

To the lover of freedom the infringement of personal liberty is a most serious matter, for it bears a close relationship to personality human and divine, is but rarely justified, and then only because it seems very obviously to be the least objectionable course open to fallible men in given circumstances. The mere assertion that the "power," whether autocrat, aristocracy, minority or majority, desires such an infringement is no justification and amounts only to a statement of the principle that might makes right. We would not, for instance, admit that the confiscation of all Episcopal Church property in Vermont was an act of justice even though a majority of all the people of that state were found, upon referendum, to be in favor of it.

Things have not reached that stage yet but liberty in this country is seriously threatened, and unless we are prepared to accept that philosophy of freedom which looks to the perfect law of liberty, which was an important part of the Oxford Movement's contribution to the salvation of England;—unless we are prepared to make freedom, Divine and human, axiomatic, then God (no longer necessary to our little scheme, but, perhaps, kept on,—like "wine for sacramental purposes only,"—as a sop for weak conventional thinkers) will become a mere machine like *Gott* and human liberty will become the plaything of contending absolutisms and bolshevisms.

III.

The catering to Turkey, characteristic of British policy up to the middle of the nineteenth century, became repugnant to the best British thought with the spread of the Oxford Movement. We do not find in German religious cir-

cles any such widespread repugnance to the Turco-German alliance. Nor ought we to expect it. For the alliance of Determinism with Kismet seems not inappropriate. The philosophy which ignores the incalculable in human nature proceeds quite logically to deny liberty to human beings.

In religious circles influenced to any extent by modern German thought, the same tendency is apparent and it is a curious and significant fact that there is always a concomitant attack upon or weakening of the Catholic ideal of the family. It is of course well known that the prohibitionist received least encouragement from those religious bodies that treat marriage as an indissoluble bond and that he felt obliged, — inconsistently with his principles, — to modify his programme so as to allow the use of wine for sacramental purposes in order to avoid their active opposition. It is antecedently improbable that such a similarity between Mohammedanism and some streams of American religious thought should be mere coincidence. It is not a coincidence.

Calvinistic tradition, late Victorian science of the kind more or less faithfully popularized in the Sunday newspapers, and Levantine fatalism have this one thing in common, they hate the incalculable. The traditional Christian view of marriage as an indissoluble bond is distasteful to the determinist because he sees that marriage is a sort of gamble. (Gambling is one of the vices which, as we know, excites that peculiarly protestant lust for legislation which successfully stopped horse-racing in New York without in the least interfering with gambling.) He is determined to ignore the fact that this element of uncertainty is a necessary consequence of human free will and he tries to eliminate the incalculable by making marriage terminable at (alas, again, for his false philosophy) will.

So, too, if a man or woman drink wine there is a possibility (statistics show it to be a remote one) that habitual drunkenness may be developed. Here, again, the element of incalculability must not be attributed to a wrong exercise of human free-will. The evil is due to the preventable malevolence of an inanimate object.

The same thing is seen in much that goes by the name of Eugenics (mutilation, abortion, *foetus* murder *et hoc genus omne*). It is not that the advocates of these things are lovers of humanity above all other men. They are often among the most selfish of mortals. They cater not to human betterment but to animal self-indulgence, and behind all their benevolent expressions lies that false philosophy which would deny the very existence of the infinite and eternal and bring everything within the realm of calculation. The desire to repeal the laws against abortion and other forms of "birth-control" is sufficiently widespread and influential to command considerable publicity (e. g. a full-page advertisement in the *New Republic*).

IV.

The poison has not entered our system so deeply as some of these facts cited above might seem to indicate. Our great weakness as a people has been a shirking of thought rather than a willingness to think along wrong lines. This is due, in large part, to natural circumstances,—the development of the West, the opening of new areas to settlement and civilization have called for continuous and strenuous action and we have not thought deeply upon the principles which underlie freedom in society while it was so easy for the more venturesome to find it in solitude. Thus we have developed an all too ready impatience of theory and "dogma." Perhaps the clear relationship between German

thought (religious and philosophical) and Germany's international dealings will teach us the importance of seeking a sound philosophical basis for our corporate acts.

The changes in British administration and policy so closely coincident with the development of the Oxford Movement as to exclude all likelihood of accident find their place among the many things which teach us that without the Catholic religion there is no salvation.

Some Contributions of the Episcopal Church to Christian Unity

REV. JOHN HENRY HOPKINS, D.D.

I.

BYOND all question the greatest innovator of all history was our God and Saviour, Jesus Christ. He was the greatest reformer and the greatest personality who ever started a new era. At the threshold of that new era He said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." At the threshold of a new age we must look backward as well as forward, if we are going to be like Jesus. And if Jesus Christ's church is His body, the agency through which He works, and the agency through which we reach Him, that body too, the Church of Jesus Christ, must at a new era look backward as well as forward. That is the first great contribution to the United Church of the United States, which some day will be made by what is now called the Protestant Episcopal Church.

We trace our apostolic succession of bishops back to Pentecost. There is no titled property in existence whose title

deeds run back as far as that. The oldest title deed in the City of London is the deed to Fulham Palace where the Bishop of London resides. I was honored as a guest at that palace some years ago, and the Bishop then said that it was the oldest titled property in the City of London. His own title deeds to being a lineal successor of the apostles run much further back than that. That is not a mere technicality. It means that this Church was founded by Jesus Christ's apostles, through the Holy Ghost, on the day of Pentecost, and, therefore, that it has a history and a lineage and a status which contribute the best of the past to the needs of the everchanging present.

II.

There is a mistaken conception of evolution abroad today. You will find it in all kinds of literature, in all kinds of philosophy, in all kinds of sociology, in all kinds of art. It is superficial. It claims that because there is progress, nothing is fixed. This error springs from the radical and superficial evolutionists. To a certain extent it is true. Like most radicals, a superficial evolutionist is true in what he affirms and very wrong in what he denies. The chief contribution to religion made by this superficiality is often to the attractive misconception, originating, I believe with Guizot, that "Christianity came into the world as an idea to be developed." That is only half-true. In the first place, the term "Christianity" is not a Bible word. You cannot find it there. You cannot find it in the Prayer-Book, except in the preface. It is a misleading term. It seems to put the grace of the gospel of God our Saviour, on a par with Buddhism, Confucianism, Mohammedanism, Judaism and the like distortions. Therefore, there is a tendency amongst these superficial people to put Jesus Christ in Christianity

(to use their term) on the same plane as that occupied by Moses in Judaism, Mohammed in Mohammedanism, Confucius in Confucianism, and the like. If this is the case, we might as well go home and close our churches, and move to Berlin. Germany lies in fragments and there are gold stars on flags—because of this superficial tendency of to-day, to think that a new age must have everything new, a new Christ, a new kind of religion, a new kind of everything, and nothing that is old just because it is old.

Much American Christianity has been drifting whither it scarcely knows, because so many of its leaders have been obsessed by this superficiality, which says that "Christianity came into the world only as an idea to be developed." Therefore, of course, it must be something new in every new age, and the only thing it cannot be today is what it was in the beginning. To counteract that superficiality, to save a reforming age from catastrophe, to save American Christianity from being dissolved into mere transience and guess-work, this Church stands to contribute the kind of reformation that Jesus Christ our God inaugurated. "Think not that I am come to destroy the law or the prophets." It was the threshold of the new era. "I come not to destroy but to fulfill." The Gospel facts are accordingly historic, and unchangeable. It is their adaptation which must change.

Therefore, we are like some advanced mathematicians. I suppose most of us, like myself, are using habitually about as much mathematics as we learned when we were ten years old. About all I use is addition, and occasionally subtraction, very unwillingly multiplication, and I rarely now attempt anything as difficult as division; but I remember in college studying Calculus. I remember that that somewhat advanced phase of mathematics consists of a wonder-

ful combination of opposites. There is a "constant" that does not change; there is a "variable" that always changes, and, just there, the differential calculus is like Jesus Christ's Church, and, like the Gospel, it does not change and it does change. And, our apostolic succession is the constant element that we can contribute toward the flotsam and jetsam, the disorganization of drifting American Christianity. We are living in a new age physically, a new age in practically everything of a mundane nature, but I have not found any new wheel rounder than the old wheel, nor any new square squarer than the old, and you have not found any multiplication table more accurate than the original. It is the old, old, multiplication table, that does not change. It is constant and, therefore, only an adaption of it is needed. So Guizot was partly right and partly very wrong when he said "Christianity came into this world as an idea to be developed." That is only partly true, but if that is all, if Christ did not come into this world to be "the same, yesterday, today and forever," then Christianity must always be changing and because always changing, have no roots and no authority and no credentials. This, to repeat, is the first great element that this Church can contribute and longs to contribute towards the drifting, foot-loose, wandering Christianity of our friends. It is loyalty to the absolute, unchangeable Facts of the Godhead of Jesus Christ, the Incarnation, the Atonement, and all the other fundamentals of the Gospel.

III.

Again, if you and I were looking for the most wonderful age of Christianity, we know where we would go. "The noble army of martyrs, praise thee,"—so the Church has sung every day since the fourth century. We would go

back into those earliest days when every boy, girl, man and woman was liable to persecution and most cruel death, for being a Christian. We would go back to those days of the first, second and third centuries and the early part of the fourth century, when our forefathers were compiling the Canon of the New Testament, and when they very frequently paid for the privilege of being Christians by being burned alive, flung to the lions or crucified. That is where I would go to find the real thing, and I believe you would too. That age has stood the test.

You will remember that in the days of the French Revolution a young man came to Tallyrand, the apostate priest, and said to him that he had a new religion. Do you recall that old cynic's reply? "Well," he said, "go back and fast forty days and forty nights, be scourged and crucified and rise again on the third day, and when you're done, come back and tell me about your new religion." When you are talking about a new religion in a new era, this Church repeats the Nicene Creed, and I want to tell you that the Nicene Creed stands today on the same ground as the Canon of the New Testament, and the very same people who lived and knew the truth that was finally expressed in the Nicene Creed were the same people who stood those terrible martyrdoms, and decided what books should be in the New Testament. Now, when it comes to deciding what the New Testament means I feel a good deal safer, to say "Very well, just as long as Jesus Christ is the same yesterday, today and forever, and since the householder of the kingdom of God bringeth forth out of his treasure things new and old, we would rather take their opinion as to the fundamentals that describe Jesus Christ than the opinions of anyone else." That's the next great contribution of this Church to the age in which we live.

Now I grant you before we leave this point that the Nicene Creed is couched in philosophical terms of the fourth and fifth centuries, and I grant you that we have entirely different philosophical terms today. There are some truths in the terms of the new philosophy, but there are also a lot of mistakes. I also grant you, that when the Nicene Creed speaks of "heaven and earth," it does not mean what we mean today. But when we use the words "heaven and earth" and when we use the phrase "Being of one substance with the Father," although we are using the fourth and fifth century terms, we understand and mean exactly what they meant by that terminology. And if any come on today, and in terms of the modern conception of God give us the same meaning in better words, "Bring them along," we say, "Let them be credentialed before we accept them, as thoroughly as the Nicene Creed has been credentialed." Let them satisfy both the oriental and the occidental mind. Let their promoters take the places of the people who compiled the New Testament. Let them go through the same terrible ordeal and test, and when they do that, why, then perhaps we will substitute for the Nicene Creed their something better. But when anyone comes along with something that is only new and not old, this Church lines up with open arms and a smiling invitation and says to that drifting Christianity, "My dear brother, this may be very modern, but remember the most tremendous Innovator of all history did not dare to be only modern. He came not to destroy but to fulfill, with things old as well as new.

That's our next great contribution, and the apostolic succession of our bishops from Pentecost until today is our credential. Of course, I am assuming that nobody is so poorly educated in history as to give any credence whatever to that most impossible statement that "Henry, the eighth,

founded the Church of England." Anyone who says that has as much to learn about history as the boy has to learn about grammar who says "he ain't" and "it don't." Littell's book on "The Historians and the English Reformation," a new book comparatively, has settled that question once and for all. That then is our next great contribution to a united church.

IV.

And the next is this: to restore to American life the principle of public worship. The principle of public worship is not always understood even by our own people. Of course, you understand it, but I have found a great many who do not. I still find that there are members, even of the Prayer-book Church, who are so superficial that they think they go to church to hear. In other words, they go in a passive way. They go to receive something. It is blessed to receive anything worth receiving, but "it is more blessed to give than to receive."

I am going to illustrate this; it is an old illustration, although very new in the way I am going to use it. The Prayer-book, with the same language day after day, week after week and year after year, is like a stereopticon in the motion picture show. There is the same empty lantern, the same empty screen, the same white light on the screen, monotonous and dead until you put the reel into it, and then it begins to live. So every worshipper who crosses the threshold of the Church of the Prayer-book should bring his own "reel" and put it in. Take that marvelous compendium of intercession, used thrice a week,—the Litany. There is not a soul on the other side of the grave, in Paradise or Hades, there is not a soul on this side of the grave, from the north pole to the south pole and around the equator, whose needs cannot be placed somewhere in that

Litany. There is not a cause that you read about in the newspapers, there is not a cause that never gets into the newspapers but exists only in the dreams of poets and radicals, that you cannot put somewhere in that Litany. There is no need of the mind or the body or of the soul recognized by any individual life today, which you cannot put somewhere in that Litany. And if you put it in there, why then, my brother, you are ready, when you come to Church, to offer your prayers, and you know very well there will be a time and a place to offer them. And if there is no music at all, if the preacher bores you, if you are the only person there, you can worship, you can pray, you can give thanks, you can praise, and you can give to your God and Saviour what you ought to give as your loving duty. Now, if you have not a Prayer-book, you cannot do that, because you do not know whether your film is going to fit into the machine. If your leader makes up his prayer as he goes along, you may not find any opportunity to pray for the cause, or the person or the idea that you cherish. Therefore, there is no use in making any preparation for public worship, unless you have a Prayer-book. There is no time in the service to do it. But when you use your Prayer-book, you can make just as much preparation as you do for your Communion, and you cannot do that unless you have the counterpart of the stereopticon. American Christians usually go to Church to get rather than to give. There is very little public united prayer. There is not as much as there ought to be amongst the favored Church of Prayer-book, because we forget that it is more blessed to give than to receive. We still go to church from the theatrical principle of getting something rather than the devotional principle of giving something. In these days when one hundred things are begging for prayer, people are off to the movies. God's people ought to

be praying. When that time comes when there is a United Church of the United States, it is going to have some kind of a Prayer-book, and if it can improve on the old one (and it can in some respects), it may. That is a further contribution we can make to church unity.

V.

Then another contribution we can make is the Sacramental System. This system preserves for you and me and all others who will let it do so, all the truths of Pantheism, and safeguards us from all its errors. God is in His world; nature is His garment. All things are lawful and good. There is nothing unclean save to him to whom it is unclean. We are bodies as well as spirits; where our bodies leave off and our minds and souls and selves begin, nobody knows. It is a mystery. The materialistic speculators say you have no soul because you cannot see it. We know better, even if we may not know how to prove it.

The Prayer-book asks, What is a sacrament? A mystery with two parts, the outward and visible and the inward and spiritual—but where the outward and visible ends and the inward and spiritual begins, nobody knows. The mere materialist says there is no inward and spiritual grace, but there is nothing more greatly needed by people who have no Prayer-book than to recover the great truth that there is.

Our catechism states the mystery and does not try to explain it. Our Roman friends tried to, and bungled it badly. I want to tell you something that was said to a priest of this Church within the past three months by a very keen and able, devout and learned teacher of a non-prayer-book religious organization. "Brother, I come to your Church because you have the sacraments, which we have not in our church—I slip into a back seat when I want something to make me sure that I am in the Presence of the

Body and Blood of Christ, and if I do not go forward to receive them, I get a blessing even in the back seat." If I could tell you when this story was brought to my ear, and the name of the man, which I cannot without violating a frank confidence, you would rise to your feet in astonishment. It is a sign of what this Church has to contribute to a non-sacramental world, a world of Christian people who do not know what to say in the face of Pantheism. We know what to say. We say to the Pantheist to whom everything is a representation of God, "Why yes, God is everywhere, God is omnipresent, God is immanent, the whole universe is but His garment, but God is transcendent as well as immanent." That's another contribution, because you and I know very well that the world presses around us as the crowd pressed around that poor suffering woman—in far-off Judea. Our Lord asked "Who touched Me?" for "He perceived that virtue had gone out from Him." He looked around and saw the poor trembling woman—"If I may but touch the hem of His garment, I shall be whole." And we come here and touch the hem of His garment. I know what you want; it is what I want. I want to be absolutely sure that there is a time and place where I am as close to Jesus Christ as I am to this book. This Church offers that certainty in the blessed sacrament.

Let me use a simple illustration. A man comes into your Church and asks—"How much money do you want for your Church?" Your rector says so many thousands of dollars. If he came to my church, I would say \$50,000, and if he were a wealthy and benevolent man he would say, "Very well—I know them down at the First National Bank, and you are known there also; go down there and tell them to give you \$50,000." And I would say, "Brother, thank you—but where's your check?" "Why, what do you want a

check for?" "It's business." "Very well." He takes out his fountain pen with a drop of ink of no value; he takes a leaf from his check-book, which has no value, and smears that ink on that paper in a way that no one but he or his authorized attorney can do it; he puts, "Pay to John Henry Hopkins (or bearer), \$50,000." He addresses it to the First National Bank of Chicago and signs his name. Is it now only paper and ink? It is now money, and I see a new church in my mind's eye already.

Go to your catechism: What is a sacrament? "An outward and visible sign of an inward and spiritual grace given to us, ordained by Christ Himself as a means whereby we receive the grace and the pledge to assure us thereof." What is a check? An outward and visible sign (paper and ink) of an inward and financial value of \$50,000, ordained by the laws of business "as a means whereby I receive the money and the pledge to assure me thereof." That's what this Church has. We are sure we are touching Jesus Christ. That's what we offer as our next contribution to United Christianity.

VI.

There is at least one point more — the Christian Year. The Christian Year comes to us with the same credentials as the list of books in the Bible, and centers the year around Christ. They compiled it in those early days. It has modern names for the old things.

One of our bishops (I think it was in New England) had endeavored to get into a little town for years, where we had two communicants. They had a union church, and he could not get in. No one would invite him to come. But one day he opened his mail and there was an invitation,—“Please come and open a mission in our town. We will give you the union church. We do not care who you send; he may be as

poor as the sticks we have had thus far; we cannot afford to pay for a brilliant man; send us anyone; he will bring us the Christian Year, and we will do the rest."

Indeed we have much to contribute to "The United Church of The United States." For Christian unity, in my mind, is much like the Chicago Symphony Orchestra. You go down there before the concert begins and you hear that awful noise, no tune, no music, everybody banging away to suit himself, all tuning up their instruments. The noise is awful and you feel you could not stand it very long, because there is nothing united about it. There is discord because they are not agreeing on anything. There are wonderful violins, glorious French horns, etc., etc., — but when the conductor comes along that noise becomes the music of the Chicago Symphony Orchestra. The basses are still individual basses; they do not sound like the flutes, they do not look like flutes. The violins do not become horns; they remain violins. The music depends on the individuality of each but also on fundamental agreement about just a few primal, Catholic necessities. They have the same time, the same pitch, then recognize that they are playing the same music, in fellowship and unity, and lo! we are almost on the threshold of Heaven.

By some incomprehensible kindness of God, we find in our Book of Common Prayer the only principles of doctrine, government and worship that ever have been Catholic or universal, and they are today to be found in 80 per cent of organized Christianity.

This then is a goodly part of our contribution offered with open arms and great longings to the United Church of the United States. "Jesus Christ is the same, yesterday and today and forever," and "the householder of the kingdom of God bringeth out of his treasures things new and old."

The Abyssinian Church

REV. THOMAS J. LACEY, PH.D.

ABYSSINIA is in the northeastern part of Africa where the Nile takes its rise. The name suggests Johnson's "Rasselas," but to most of us it is one of the least known countries of the world. Even the flag of Abyssinia is not pictured in our standard books and charts of national emblems. I looked in vain to find it among the illustrations of flags in several standard dictionaries. Inquiry at three of the largest flag dealers in New York developed the fact that not one of them knew its colors or indeed knew whether there be any Abyssinian flag or not! Protestant missionary endeavor which has penetrated so many lands in the Near East has not touched Abyssinia, happily for the natives as I think. The Roman Catholic attempts at proselytism fortunately came to nought. In 1830, Rev. Samuel Gobat, afterward Anglican bishop in Jerusalem, made a missionary tour to Abyssinia and published one of the earliest books descriptive of the country. But for the most part Abyssinians have been untouched by religious influences from outside. Our relations with these people are of recent date. In 1903, Roosevelt sent Robert P. Skinner, who visited King Menelik and negotiated a treaty with the Ethiopian kingdom which was ratified by the Senate in 1904. Menelik was surprised when Mr. Skinner presented the projected treaty in the Amharic language prepared by a Princeton professor. Roosevelt's autographed portrait was viewed with lively interest at the Court and his book on the wild game of North America appealed to the imagination of these intrepid hunters.

The visit of the Abyssinian envoys this summer awakened American interest in this distant land. The delegation consisted of Prince Dedjazmatch Nadaou; Kentiba Gebrou, Mayor of the city of Goudar; Ato Horouy, who had already represented his people at functions of state in England; and Ato Sinkae, an attendant. Kentiba Gebrou acted as interpreter. He had a fluent command of English and other modern languages, having completed his education in Switzerland. The embassy in oriental costume and turbans presented a picturesque appearance. They made their headquarters at the Waldorf-Astoria and the Ethiopian flag was displayed over the hotel entrance in honor of their presence. They were received by the President in Washington, presenting gifts from the Empress and offering their country's felicitation on the successful outcome of the great war. They journeyed as far west as Detroit, escorted by Capt. Paul Rex Morrissey, who was detailed by our government to plan every detail for their comfort and proper reception. Returning by way of Niagara Falls they made close observations of American life from automobile industry to the "shoot-the-chutes" at Coney Island. These representatives of one of the oldest empires in the world, the earliest country mentioned in the Scripture, were face to face with the varied activities of the advanced civilization of the twentieth century.

To Churchmen, however, the visit of the Ethiopian mission had a peculiar interest because we saw in them representatives of an historic Christian Church with which there had been slight opportunity of contact. The Bishop of Harrisburg as chairman of the committee on communication with foreign churches invited the embassy to a special service at the Cathedral of St. John the Divine and again at a service in Brooklyn before their departure he presented a

copy of our Altar Service bound in red morocco inscribed to her Majesty the Empress of Ethiopia and containing an appropriate salutation to the Coptic Patriarch of Alexandria.

Tradition makes Solomon and the Queen of Sheba the ancestors of the ruling Abyssinian dynasty and this tradition is steadfastly believed by the people and was emphatically asserted by our visitors. Many Hebrew customs have lingered on unbrokenly among them for generations and the national church is a connecting link between the Jewish and Christian dispensations. They are close students of the Scriptures, especially of the Old Testament. The envoys constantly quoted the Psalms in conversation and a great parchment Bible with beautifully illumined text was wide open on the centre table in their apartment at the hotel and they found time at intervals to read the allotted daily portion. There was no mistaking the earnest, consistent religious devotion of these men.

There is a tradition that St. Matthew preached the gospel in Ethiopia. We recall the "man of Ethiopia" in Acts 8. Candace was probably a Nubian or Sudanese queen. The year 330 A. D. seems to be the historical starting point of the Church in Abyssinia. Frumentius was the first bishop. He was consecrated by the great Athanasius.

From earliest times the Syrian and Egyptian theologians had each a distinct individuality and characteristics of their own. The Syrian Christology tended to divide the persons in Christ. The Egyptian doctors confused the natures. The Fifth Ecumenical Council in 553 which met at Justinian's call in Constantinople condemned the Monophysite doctrine that our Lord possessed only one nature. The Egyptian Church seceded to "Monophysitism" and the Orthodox patriarchate of Alexandria lost its major consitu-

ents. The Abyssinian Church is ecclesiastically as well as geographically in association with the Egyptian Church. It looks to the Coptic Patriarch of Alexandria as its head. He appoints the "abouna" or Ethiopian Metropolitan who is always an Egyptian but takes up his residence at Addis-Abeba, the Abyssinian capital, for life. When our Consul Skinner paid a visit to the Abouna he found him clad in a purple robe seated in his garden under a red silk umbrella. He was deeply interested in horticulture.

Professor Mercer's Hale Lectures on the Ethopic liturgy easily accessible in any library have made us familiar in a general way with the Abyssinian service which differs but slightly from the oriental liturgical use. The wine of the eucharist is especially prepared by the deacon from the juice of dried grapes. It is mixed with water. The churches are usually circular in form. The canon of Holy Scripture includes many books not recognized in our canon. Saints' days are numerous and a feast of Pontius Pilate and his wife Procla occurs in the Calendar following an ancient tradition that the Roman governor and his wife became converts to Christianity. Jewish practices persist in the observance of the Sabbath as well as Sunday. This is quite primitive. The early Christians did not break at once with Judaism but continued to attend the synagogue and temple as well as to hallow the Lord's day. The Abyssinian Christians practice circumcision, and observe the distinction between clean and unclean meats. The levirate law is recognized amongst them.

The liturgical language is Ghez. The language of the court, army and commerce is Amharic. Feudalism holds sway and the legislation is based on the Justinian Code.

When the Christian neighbor Kingdom of Nubia fell be-

fore the advance of the Moslem hordes Abyssinia was cut off from contact with the rest of Christendom but stoutly maintained independence. The very existence of this ancient kingdom was scarcely known until the Portuguese explorations of the sixteenth century. In the decade beginning with 1889 Italy cast covetous eyes toward Africa and sought to establish a protectorate over Abyssinia. This provoked a war in which Italy suffered a crushing defeat at Adowa in 1896, and ten years later Italy, England and France agreed to recognize Abyssinian independence. The country is rich and fertile. The climate is temperate and healthful. The interests are agricultural. It is a land of mountains and plateaus—land of the zebra and hippopotamus—land of gold, ebony, indigo and the date palm. Job sings of the “topaz of Ethiopia.” The papers announce the appearance of a new issue of Abyssinian postage stamps. There are fifteen in the series, handsomely printed in two colors, and each one illustrates the possibility of the country for big game hunting with elephants, tigers, lions, etc., etc. Abyssinia is entirely cut off from the sea by the British, French and Italian possessions. Tibuti in French Somaliland is the port of access. A day’s journey by rail through Somaliland brings the traveler within the Abyssinian Empire.

Abyssinia is awakening. She is stretching out her hands for closer contact with world life. Her envoys were practical men who expressed the need of streets and bridges and railroads. It has been stated in the press that Abyssinia desires to join the League of Nations. With the participation of the country in world affairs the Abyssinian national church will inevitably come to the forefront. It is closely identified with the state and the clergy are influential counsellors to the national leaders. The church will participate

in the World Conference on Faith and Order. Happily the presence of the Ethiopian Mission offered opportunity to American churchmen to give expression to sympathetic interest in an ancient, historic Christian communion and the Bishop of Harrisburg took advantage of the occasion in a statesmanlike way.

The Book of the Acts

REV. MILES LOWELL YATES.

I.

IN the long and eventful life of the Church militant, no period can claim for itself a larger importance or a richer significance than the apostolic age. For this was the age of beginnings, made forever unique by the setting up on earth of God's Society. The Church is a Divine creation. God called it into being. God dowered it with a vitality which neither passage of time nor pressure of trouble can diminish or destroy. And yet it has its human side. Its members are men and women. They give visible expression to its life. Their acts make up its history. And every phase of its historical development invites our study. But all-absorbing, exerting perhaps a peculiar fascination, is the investigation of its origins. One is eager to learn how the Church first made its way through a wondering world and how the souls that first heard the Word and beheld the signs of the Spirit's working answered the summons of God. Where, now, shall we find the record of these early days? Unfortunately, historical material is scanty. One document of consequence, and one only, remains to us, the Book of the Acts. Well may we regard it as a priceless treasure. This little volume, which would seem so slight

and unpretentious were it bound up alone, is nevertheless the cardinal witness to a momentous epoch. Naturally enough, therefore, in order that its value might be rightly estimated, it has been subjected to a penetrating scrutiny and a rigid criticism. Is it an artistic whole, scholars ask, which has taken shape under the hand of a single writer? Or is it a compilation to which several successive editors have contributed, until it has grown to its present form? Is it good history, based on reliable sources? Or is it simply a bit of special pleading, to depict and commend a developing Catholicism, or to exalt St. Paul? Is it a reasonably early writing, or must we assign to the book a date far removed from the time with which it deals? These are the problems which confront and crowd upon us, when we attempt even the most cursory examination of the Acts.

II.

The only way to know the Book of Acts is to read it; not bit by bit, but straight through; not once or twice, but several times. Such effort brings its reward. For it leads to the discovery that here is no dry chronicle, no sober rehearsal of uninteresting, unrelated events, but a well-articulated history, with a clear, coherent plan. "Ye shall receive power," said our Lord, on the eve of His Ascension, "when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts i, 8). To trace for us the fulfilment of this last promise of our Saviour is the task the writer undertakes. He seeks to show, in other words, how the Christian Society had its origin and how it grew through the years, till it touched and brought within the sphere of its influence all sorts and conditions of men, expanding from what might justly be

termed a Jewish sect into the Catholic Church of God's intention. Foremost in the record, then, as one might anticipate, stands the account of Pentecost, of the inauguration of the new covenant-relationship with God. The Spirit is poured forth, according to the old-time prophecy, and takes up His abode in a body prepared, to be the Sanctifier of mankind. And the effect of this intimate Presence is immediate. Day by day, through the preaching of the once timid Apostles, the Church wins converts, and quickly develops a vigorous life of prayer and loving fellowship, a life thrilling with joy in the Lord. Jewish opposition is, of course, aroused; and sin, alas, creeps in to mar and spoil the peace of the brotherhood. But neither trials from without nor tribulation within, can seriously hinder the Church's advance. Its chief danger is a limited horizon. It does not yet see far beyond itself. And only with the appointment of the Seven, leading to the active ministry of Stephen, is a way paved for the Church's entrance on its wider mission. It is Stephen's bold witness to the Faith that so infuriates his countrymen as to precipitate a crisis, and bring about the persecution which scatters the disciples up and down the land. And then contrary, it may be, to what they had expected, arises their great opportunity, to spread abroad the religion of Jesus Christ. The Hellenist Philip carries the Gospel through all Samaria and as far as Caesarea; other eager heralds do their part; and soon the Dispersion issues in a splendid triumph: for the Church of Jerusalem has broadened into the Church of Palestine. Schismatics have received the Good Tidings, Greek-speaking Jews, Gentile adherents of the synagogue. But the culminating event is the conversion of Saul of Tarsus, through whose marvellous zeal the Church is, in time, to be commended to a larger and perhaps more receptive

world. God has called him to a stupendous work. He it is who first breaks definitely with Judaism, and at Antioch, when the Jews reject him, he bravely takes the stand which forever frees the Church from its Hebrew exclusiveness. "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts xiii, 46). We do not need to follow the great Apostle step by step, as he travels, in the ardor of his love, through Asia Minor, Macedonia, and Achaia, rising buoyant and undismayed above each vexing experience, planting the Church everywhere and tending it carefully, in the sure and certain hope that God, of His goodness, will give the increase. This only we must keep before us — that through the labors of St. Paul, the Church of Palestine became the Church of the Empire, and, with the completion of his apostolate in Rome, may be said to have achieved a typical Catholicity. "The triumph of the Apostle," writes Rackham, "is a figure of the victory of the Church. Her message of the kingdom has been proclaimed 'with all boldness' from the first; her faith in Jesus still burns unquenched within; and no obstacles can impede her progress. It is true that St. Paul is bound; and so the Church is girded about with afflictions. But 'the word of God is not bound'; and the afflictions are but the threshold to the further advance of the kingdom" ("The Acts of the Apostles," p. 506).

III.

"Picturesque history," some one has observed, "is always personal." It may be that the author of the Book of the Acts had this thought in mind. Whether or not he deliberately set out to make his history interesting, we do not know: at any rate his method was to make it largely per-

sonal. With great vividness he describes the fortunes of the Church, by marshalling an array of typical incidents and situations, and by introducing us to personalities that live and move and speak and act before our eyes. The first half of the record chronicles the Acts of St. Peter. The rugged, valiant old Apostle appears again and again, always full of high courage and initiative, taking a leading part in every feature of Church life. But the real hero of the book, to whom the second section is devoted, is St. Paul. And as we perceive his versatility, his amazing ability to meet and deal with individuals of every class and occupation and turn of mind, his indomitable energy, his passionate love of souls and his longing for the spread of the Gospel, a reverent appreciation is awakened within us, akin to that which the historian himself must have felt. Gallant workers, too, of lesser prominence claim our admiration. There is the radiant Stephen, proto-martyr, full of grace and power and wisdom, with heart so conformed to the Master's own, that in his agony he utters the "Father, forgive them," learned from the Cross. There is Barnabas, Son of Consolation, kindly and great-hearted, tireless in his ministrations, ever-ready with his simple, ringing message, "Cleave unto the Lord." There is Philip, not averse to a difficult bit of evangelistic work in Samaria, and alert to seize his opportunities. "Beginning from this scripture, he preached unto him Jesus" (Acts viii, 35). Circumstance dictates many a point of departure to him who yearns to lead another on to Christ. Nor must Ananias be forgotten, attentive to the Divine voice, and yet a cautious soul withal; nor Judas, nor Silas, nor John Mark the Helper. And what of the converts, in these first days? Some, frankly, were a disappointment. Ananias and Sapphi-

phira, for example, were greedy and deceitful. Simon Magus, only half-converted, coveted a spiritual gift for a wrong and unholy motive. But on the other hand, the Church must have rejoiced in the adherence of an earnest seeker after truth like the Ethiopian Eunuch, and in the membership of the generous, god-fearing Cornelius; or of the proconsul, Sergius Paulus, the enthusiastic Lydia, and the jailor of Philippi. And then outside the Church, apart from ministers of the Word, apart from the body of believers, we see moving across the pages of this delightful book all the classes of people that God's Society, in its expansion and advance, would be bound to touch. Jews of every sort, such as King Agrippa with his keen insight and instinct for justice; the politic Gamaliel; the High Priest and Herod, virulent in their hostility; considerate, and not unsympathetic Romans, like the governors Felix and Festus, Lysias, the chief captain, Julius the centurion, and Publius, chief man of Malta; Gallio, the bored and indifferent worldling; Demetrius, ringleader in the Ephesian riot, determined in his opposition, because the new religion interfered with business; sorcerers such as Elymas, the Seven Sons of Sceva, the exorcists of Ephesus — all these pass to and fro, until that ancient, colorful world seems to live again. This historical method, quite inevitably, has its limitations. There are many gaps in the narrative; whole periods are dismissed with but a word or two of notice (e. g. Acts viii, 4, 40; ix, 31; xi, 19; xii, 24). And yet the picture of the origin and steady growth of the Church, and of its relations with different races, different ranks, different religions, different intellects, is so strikingly coherent, that it appears to be an artistic whole, the conception of a single mind.

IV.

The most natural question to ask about any book of which we hear is, "Who wrote it?" And if it be a book of the Bible to which the enquiry relates, the answer is seldom simple, or easily obtainable. But in the case of the Acts, one ventures to affirm, the problem of authorship has found a satisfactory solution. The book itself affords us no specific information; nor does a name appear in the title of any Greek manuscript before the tenth century. Nevertheless, we are not without a very pointed clue. For in his preface the author writes, "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up" (Acts i, 1, 2). What manner of writing could this former treatise have been? Plainly, it was what we know as a Gospel. Could it have been one of the great Gospels, now in the canon, or some unofficial and perhaps soon-forgotten document? We do not need to go far for a valuable hint. On comparing St. Luke's Gospel with the Acts, it may be observed that each book has a preface, similar in tone and language, and that each is addressed to the same person, the most excellent Theophilus (Lk. i, 1-4; Acts i, 1, 2). One gathers, too, that the writer of the Gospel is a man who possesses the historical sense. He is concerned with producing an accurate, orderly, well-substantiated record of important events. He might quite easily be the author of such a work as the Acts. And when it is discovered, by a process of literary analysis, that the two books resemble each other in style, phraseology—particularly in the use of medical terms, in general plan, and in atmosphere, the conclusion seems reasonable that they are both from the pen of St. Luke. This hypothesis is strongly reinforced by

a series of impressive facts. With the rise of theological literature, towards the end of the second century, a tradition emerges, apparently reflecting the persistent conviction of years, that the author of Acts is St. Luke. In making this designation, Irenaeus, Clement of Alexandria, Tertullian, and the author of the Muratorian Fragment all concur. Furthermore the history itself reveals convincingly that the writer was a personal friend and follower of St. Paul. It is doubtful whether any but a devoted disciple could have portrayed him so intimately, or placed so true an estimate on his life and work. Indeed, the "We-sections," now generally acknowledged to be integral parts of the book, imply that the writer was a fellow-traveller of St. Paul's and shared many of his experiences, including the eventful voyage to Rome (Acts xvi, 10-17; xx, 5-xxi, 18; xxvii, 1-xxviii, 16). Next, by turning to the epistles written during the Roman captivity, we may learn the names of St. Paul's comrades in these last years. Prominent among them was "Luke, the Beloved Physician," who was perhaps St. Paul's personal medical attendant (Col. iv, 14; Phil. 24), and who was without doubt with him when the time of the latter's departure was approaching (II Tim. iv, 11). Surely there is small likelihood that any other of his companions could have been St. Paul's biographer. And if the Acts possesses an essential unity, as its plan and linguistic features strongly suggest, must we not almost certainly regard St. Luke as the author of the whole book of Apostolic history?

Still St. Luke's name in itself does not guarantee the credibility of his writing. We must investigate his sources. Had he the means of securing expert testimony? Who were his authorities? He learned many things, no doubt, from St. Mark, the cousin of St. Barnabas, and the "inter-

preter" of St. Peter (Col. iv, 10). Nor is it improbable that he himself met and talked with St. Peter in Rome, if the tradition be true that St. Peter and St. Paul worked together and were martyred together in the Imperial City. From his diary we discover that he spent some time with Philip, who must have told him about the evangelization of Samaria, and other details relating to the appointment and subsequent ministry of the Seven (Acts xxi, 8). St. James, head of the Church in Jerusalem, whom he met when he visited the city with St. Paul, could have given him valuable information (Acts xxi, 18). Exactly what written documents covering the early period of the history St. Luke had at his disposal cannot be ascertained. The tone of the first half of the book is Hebraic, and this may indicate the use of written Aramaic material. It is plain to see, too, that here the writer is less sure of his ground than in the later narrative which deals with the Acts of St. Paul. But at the same time the record seems to be a truthful account of what must have been the real state of affairs in Palestine; and there is every reason to believe, as we have noted, that it rests largely on first-hand testimony. Of course, for the latter portion of his book, St. Luke had St. Paul as authority for all events which were not known to him through his own observation. There is however no well-established reference to the Epistles, although the book is in harmony with them. A few discrepancies have been pointed out between the Acts and Galatians, but they admit of an intelligible, if not completely satisfactory, explanation.

The presence of speeches, purporting to be given as they were delivered, in this, as in any other Biblical writing, constitutes a difficulty. One is haunted by the fear that they may be, to some extent, inventions. But we cannot be sure

that notes were not taken at the time of delivery, or immediately after; nor must we forget that a well-trained memory is capable of retaining for some little time the main points of a deeply impressive utterance. By reference to notes, then, and an appeal to his own or another's memory, St. Luke could easily have reproduced the substance of such speeches or sermons as he considered it needful to preserve. Translation, if this were necessary, would leave its mark; and so, too, the casting into proper literary form; but neither process would prevent a substantially accurate transmission. Analysis of the Petrine utterances has shown that they bear the stamp of genuineness; and of St. Paul's sermons Bishop Chase, who has given this whole matter a very careful study, writes: "We can imagine a disciple of St. Paul, or a student of St. Paul's writings, composing with fair success a controversial Pauline speech on the model of the Epistle to the Galatians, and a pastoral Pauline speech on the model of the Epistle to the Philippians. But to invent four Pauline speeches, for three of which the Epistles supply no pattern, each appropriate to its alleged occasion, each diverse from the other three, each congruous with St. Paul's character, each containing (though not all in the same proportion) resemblances, often subtle and always unobtrusive, to the style and phraseology of St. Paul's Epistles—this would have been a literary and psychological feat demanding extraordinary dramatic power. The 'traditional' view of these Pauline speeches in the Acts is simple and adequate; it explains the phenomena" ("Credibility of the Book of the Acts of the Apostles," p. 291).

One question alone remains to be asked in connection with St. Luke's sources. Is his use of them trustworthy? His intention, in any case, is plain. His ambition is to offer

a thoroughly reliable and well-constructed survey of an important subject. And while there is no similar historical work by which we can check his statements, his accuracy of observation and faithfulness in the portrayal of detail have been fully demonstrated. Archæological investigations have proved his familiarity with the local geography of Asia Minor, and his acquaintance with local sentiment, and with the titles of all kinds of local officials. If he is careful in matters that are in a measure indifferent, is he not likely to be even more careful in matters of deeper import? On the whole we are disposed to trust him, and attribute to him a mastery of his chosen field of inquiry.

It were surely hazardous for any but the expert critic to suggest a date for the Book of the Acts. If our contention as to the authorship and the unity of the work be granted, at least it is obvious that it cannot be a second century production. And it has been thought by some that the simplest explanation of St. Luke's failure to mention the death of St. Paul is that his martyrdom had not yet occurred. Such a view would require the book to be dated before 64, and the Gospel slightly earlier. The atmosphere of the narrative does indeed seem to warrant the assumption that the Roman Government had not yet become actively hostile. And the absence of allusions to the Epistles is highly significant. But, on the other side, many students of the Gospel affirm that it contains indications that the Fall of Jerusalem has already taken place (Lk. xxi, 20 compared with Mt. xxiv, 15 and Mk. xiii, 14), and that therefore both the Gospel and the Acts must have been written after the year 70. In this case there would be more time for the "many," to whom St. Luke refers, to have composed their several records (Lk. i, 1). If St. Luke used Josephus, as Burkitt

and others think, it becomes necessary to place the writing as late as 96. Any definite decision on this vexed question is difficult to make. But one is strongly tempted to favor the early date which commands, it may be said in passing, the support of such scholars as Harnack, Blass, Allen and Rackham.

V.

The Book of the Acts has been aptly called the Gospel of the Holy Spirit. It is through the operation of the Spirit that the Son of God, though hidden from the sight of men, continues His gracious ministries. "When He, the Spirit of truth, is come He shall guide you into all the truth . . . He shall take of mine and declare it unto you" (Jn. xvi, 13-14). St. Luke shows us the manner of the Spirit's working, and proclaims the Good News that our Lord's promise is finding true fulfilment. Souls are drawn to God, and transformed. Courage is born, strangely, unexpectedly, in fainting hearts. Vocations multiply. In times of crisis, the Church is conscious of a Divine leading, a control from above. Her theology becomes more articulate. Her organization takes a more definite form, and so reaches a higher effectiveness. All this the Book of the Acts reveals to us. And so it is a record to be studied with loving care and reverence, not only "for our learning," but no less for the comfort and encouragement which devout meditation on God's Word perpetually affords. "We are the brethren," Bishop Chase has written, in a passage well worth quoting, "the younger brethren of the Apostles and of the earliest saints. We have been born again into the same family of the Father in which they lived and now live and wait. The veil, withdrawn for a brief season, for us hides the working of the Spirit. But the Spirit is present with us as He was

with them. The supreme gift has not been withdrawn. By the counsel of the same Spirit we choose our way of service. In the strength of the same Spirit we strive to do the work which the Father gives us to do. In the light of the same Spirit we see God" ("Credibility of the Book of the Acts of the Apostles," p. 44).

On Clerical Reading

REV. HIRAM R. BENNETT.

NO cleric, it is to be supposed, is at a loss in the proper ordering of his leisure time. And yet, there are some of us who, if the truth were known, waste many precious hours in the futile perusal of useless books and magazines. We are tempted to regard the productions of our newspaper and periodical press as the sole mental pabulum necessary for our consumption. But there is so little, in all the mass of modern books and magazines, that really matters, that one is reminded of Emerson's habit of never reading a book until it was at least a year old.

The priest, who has to deal with the souls of men, should constantly seek culture, which, in its widest sense, may be said to consist in a constant study of all the best things said and done in the world's history.

Reading, of the wider and better sort, is one of the marks of culture. And if the priest is to be a leader, a guide of men, that classic aphorism, "Nothing human is foreign to me," should be true especially of his reading and study.

The following pages necessarily will reflect the tastes of but one priest, but perhaps it will be of interest to some to note how an average individual orders his reading.

There have been men who took a serious kind of pleasure

in planning a catholic course of reading. Matthew Arnold, for years, maintained the habit of setting down in his notebook a list of the books whose perusal was to be undertaken. And it is astonishing to find how many of these works he marked off as having read, at the end of the year. Who of us—even the most studious—would have the good fortune to accomplish such a list in three months as this (granting that we had the time and opportunity)? “The Greek Anthology”; Virgil’s “Aeneid,” x-xii, and “The Imitation of Christ,” bk. ii, in Latin; Leopardi’s “Pensieri,” 61 to end, in Italian; Bourget’s “L’Irréparable,” vol. I. of *La Bruyère*, “Nicole,” Bourdaloue’s “Alscules” and Mme. de Staël’s “Suicide,” and Rousseau, in French; and, in English: “Baruch,” “Ecclesiasticus,” Wordsworth’s “Prelude” (latter part), Cooper’s “Pioneer” and “Spy,” “Robert Elsmere,” and St. Luke’s Gospel (Matthew Arnold’s “Notebooks,” pp. 133-137).

It is, perhaps, good for one to read systematically, although it is not always possible to forecast one’s mental menu, any more than it is to draw up a year’s bill of fare for the table. Some of us are careful enough to keep commonplace books and even card catalogues of the choice findings of our handy marking-pencil. There are others of us who find that task too cumbersome, and rather unwise, if we do not own the books, and so we read just for the sheer pleasure of reading.

And yet, even this pleasant reading is not altogether unprofitable. It is all a matter of taste, or of cultivation of taste. The more one confines oneself to a course of, let us say, popular reading, the more one’s taste is vitiated; and one becomes, as has been well expressed, a “mental dud.” For life is so short, and the parish priest is so constantly occupied with the sordid things of humanity, that

there must be oftentimes a real effort to keep oneself in the course of culture.

It is not a ready-to-wear sort of culture. Each of us must be fitted; we cannot, as men trained for God's mission, be furnished with a five-foot shelf, and be advised "go to it." Some of us want this list of a "hundred best books" furnished us, but it is not fair to our mental appetite. It is interesting to look over Lord Avebury's "List of One Hundred Best Books" and see how many we have already read, how many we should and must read, and how many we shall never want to read. For after all, the mental appetite is much like the physical: some viands are harmonious and nourishing; and others "go against us."

It is ideal to be in the way of obtaining all that we want to read, whenever we want it. It is not always that we can own, or even borrow, what we most desire; but, for the sake of the present paper, let us assume that we have free access to all good books.

A friend tells me of his interest in modern history. He does not care to spend much time on books "outside his period." I get his viewpoint. He is a specialist. But I am no specialist. Therefore, my interest is only limited by my taste.

Let us look, for example, at Gibbon's "Decline and Fall." It is a splendid work to dip into, from time to time. When one remembers Gibbon's curious prejudices, and sees in spite of them the inspiration of his encyclopædic, photographic research, the past of those glorious, sad days lives once more. And Gibbon had access to many obscure authors, such as Procopius. I have been trying for years to get a copy of the "Anecdota." There is not a version, available in English, in the libraries of Boston, New York or Wash-

ington, and I had almost despaired, until I read of the impending publication, in the Loeb Classical Library, of the writings of Procopius.

No more accurate picture of an age can be given than that of a contemporary — what is commonly called a "source-book." It is Procopius who draws with accurate fingers about the only portrait we have of Justinian and Theodora, even though it be with certain lack of discretion. It is Suetonius and Livy and Tacitus who tell us of the life in older Rome, sterner under Julius and Augustus, and disintegrating under Tiberius and Claudius and Nero.

Then we see—it is the priest reading, you will note—what were the difficulties which met the Apostles, and how their task seemed almost to be without any hope of accomplishment.

One turns perhaps to Lucian, where is found a racy account of the death of the gods—the gasp of a dying paganism joyously set down by the Cynic. After this it is good to turn to Marcus Aurelius, and see how God works in the mind of a man who may not understand Him, but who surely feels Him.

In this connection, it would be well to take up the pages of that scholarly and accurate Professor Dill, of Trinity College, Dublin. He has summed up the culture of these years of dying Rome in two volumes, "Roman Society from Nero to Marcus Aurelius" and "Roman Society in the Last Century of the Western Empire." There is scarcely a better *resumé* of classical culture than the account given in these volumes.

It may be that we are still moved to continue these studies. So we read, or should read, Taylor's "Mediaeval Mind," which leads us into the many paths of the civiliza-

tion of those curious years when Northern Europe was slowly finding itself. We turn to the Fathers, to the later theologians, to the court poets, to the minstrels and troubadours, and we come back again and again to Mother Church. Sometimes we find her sadly set forth, other times gloriously. And always we see how much men need her, and how little they understand her and her divine Head.

But we are reading mainly because we love to, so we pick and choose. Perhaps it is generally without the fine discrimination of the scholar. But it is always, let us say, with the ardor of a lover of literature. We read, one day, of ancient Greece; another day, of modern South America; another day, of the French Revolution, as described so thrillingly by Thomas Carlyle. Then, as we strive to assort our gleanings, we find that they have quite naturally settled, each into its own cerebral pigeon-hole, and that we are gaining culture.

One of our brightest morning papers, in response to an inquiry for a list of fifty books for a newly-arranged library, recently suggested a list of many interesting titles. All of the books are well known today, even though many are very recent. But more than half of the list consists of titles of fiction. And there is but one title under the heading of history—Swinton's "Outlines of the World's History"!

Unconsciously, the compiler of the list arrived at a great truth. We like to be amused overmuch, and we are willing to take our history in small pre-digested doses, too often biased by the school of the writer. A moment ago I spoke of the classics as the background of a knowledge of the culture of ancient Greece and Rome. An opposite position is equally true: the best background for an appreciation of

the classical works of any people's great writers is a knowledge of the history of the people. It is Dante, for instance, who interests us in the theological and political controversies of the thirteenth and fourteenth centuries. And yet we may not clearly understand the political allusions of the "Divine Comedy" until we have some acquaintance with the strife between the Guelphs and the Ghibellines. It is Dante, indeed, who has preserved that classic feud from oblivion quite as much as anyone or anything else. The poet and the politician and the theologian were wrapped into a single personality in Dante.

And one cannot neglect poetry. For poetry is life. If it be not life it is not poetry. Milton and Homer and Goethe and Tennyson, and all the other bards, major and minor, who may lay any sort of claim to being poets touched the fundamental emotions of love and religion and beauty. Different poems appeal to different minds. The sonorous stanzas of Milton make one sort of an appeal, to which some of us respond; the polished verses of Tennyson, with their delicate tracery, call up another set of emotions.

My point is this: culture is complex. One must have a general knowledge, even though he be a specialist. This we must attempt, at the risk of being set down as *dilettante*. But *dilettanti* think themselves expert in many things, without being such at anything.

The servant of culture, aside from his specialty, knows himself to be limited, physically and mentally. He cannot be a master of many things. So he is content to maintain a hearty interest in all of the subjects which so closely concern mankind. He is willing to sit at the feet of the learned all his life long.

Of such is the reading priest. He must be mentally alert. For there is a special demand on us, to whom has been committed the cure of souls, to be acquainted with the things that interest men. It is because the religion we serve is not separated from life that we must be interested in life and its problems.

The student of history therefore is able to console himself and others, as he considers the social and economic and political upheavals of the present day, that other ages have witnessed as great, and even greater, periods of unrest, and weathered the storm. The history of mankind revolves in cycles.

Let us cease moralizing. Our point is that the priest must read continuously, even though he be not of literary tastes. And the more he reads, if it be conscientiously, he will find that, in all his journeyings into the land of books, he is, after all, a man of but one Book; that all his varied views of humanity throughout the ages are colored by his devotion to the one Man of all time, who came to save humanity. For it is this true culture which draws us to the loving Heart of Christ; and we find that the more we study what mankind has thought and said and done, the more intense will be our desire to serve mankind, because we have been sent by no less a person than the Saviour of the world.

The Bishops as Spiritual Leaders

REV. JOHN S. LIGHTBOURN.

IN the August issue of the *American Church Monthly* there appears an editorial in which the writer refers to the panic which was produced when the late Bishop Greer requested that the convention give him another suffragan bishop. After dealing at some length with the fact, for it is a fact, that we demand the impossible of our bishops, the writer concludes his editorial with the following words:

“Why must we go on being so hopelessly conservative and stupid in the way we administer the affairs of the Church? What wonder the Bishops resign from their sees. The astonishing thing is not that some resign, but that all do not resign. We take our best men and give them impossible tasks to perform and leave them no time for study or for prayer; and then we criticize our Bishops because they are neither far-sighted and prophetic leaders of thought nor spiritually-minded men of God.”

Many years ago the writer was serving as a missionary in the Diocese of West Virginia under the truly saintly and apostolic man of God—Bishop Peterkin. One day, returning from a journey to some mission points, he met the Bishop on the train. It was a frightfully hot day in midsummer, the train was crowded and the air thick with coal dust. In spite of these drawbacks the Bishop was making the most of a few minutes studying a book which it was very essential that he, a leader of men, should be thoroughly acquainted with. The writer went to him and said, “Bishop, this is studying under difficulties.” He replied, “Yes, but if I do not get my reading in by snatches

this way, I would do little or no reading at all." And then he added, "the exactions on a Bishop's time and physical strength are well calculated to eat out all spirituality of mind."

It is highly probable that what was true of Bishop Peterkin some twenty-five years ago is equally true of Bishops today. "We take our best men and give them impossible tasks to perform and leave them no time for study or for prayer." We expect our Bishops to be leaders. We select them generally, if not chiefly, because they have proven themselves leaders in the lower order of the ministry. It is indeed a question sometimes whether *spiritual leadership* has occupied as large a place in the selection as it should have.

But is not that the very quality most needed, especially at this precarious stage of the world's history? That the whole civilized world has arrived at a critical period, no one in his right senses, will deny. It is in a state of complete upheaval from foundation to super-structure. From the trend of events today, no one dares to prophesy what will be the nature of the outbreak tomorrow or the place where it will manifest itself. A steadying hand must be found if all is not to eventuate in utter and hopeless confusion. Well, where are we to turn to find that steadying hand? Surely not in Congress, humorously described recently as the first line trenches because the most noise was to be found there. No, nor in these patriotic or near-patriotic organizations which are daily springing into existence.

There is only one answer, as we see it. The world's confusion is the Church's opportunity. Of course, when we speak this way, we speak in a language which cannot be understood by those outside of the Christian Church,

but what is more to be deplored, we speak in a language which is secretly, sometimes openly, doubted by many in the Church. Nevertheless, we believe and know that if all parties to the strife in the recent war, and if all parties in the present state of unrest and discontent, had been at pains to exhibit some of the outstanding features of the kingdom of God, there would not have been any world war, nor would the world be so completely out of joint as it is now. In short, God was and is left out, and many are seeking to bring about a satisfactory readjustment of the world's affairs by following the same fatuous folly.

It is with no small amount of gratitude we welcome the fact that at last the Church is making a serious attempt to cope with the conditions as they stand in the approaching Nation-Wide Campaign. We rejoice that the Church is now making a real effort to find out in a thoroughly intelligent way, not only the true nature of what she is now doing, but, better still, to ascertain what she can and ought to be doing to meet the perplexing problems now confronting our own land and others as well. A remedy must be applied and with the minimum of delay, if the world is to be rescued from its present unhappy state. And we believe the Church has that remedy in her grasp, and that there will be no permanent stabilizing of the world's affairs until the principles of the Divine Kingdom find some real expression in the lives of those who have the responsibility of guidance, whether in a large sphere or a small one.

"To inform the mind and awaken the conscience." That is the ringing slogan chosen for this Campaign. We believe the revelation brought to light by the survey of the field will have the two-fold effect of causing us to bow our heads in shame that we have so long been blind to the needs

all about us, and at the same time spur us on to vastly greater achievements for the glory of God, the good of His Church, and the well-being of every one. That was a fine phrase which gained currency when we were preparing to enter the great war, namely, "We are entering the war to make democracy safe for the world"; but that was a still finer one and touched the very core, often made by the Bishop of South Carolina, "We cannot make the world safe for democracy until we have made it safe for the Kingdom of God." "The kingdom of God, and his righteousness." There is the key to the situation. Any scheme, however broad and comprehensive it may be, by whatever high-sounding name one may choose to call it, is doomed to ignominious failure if the principles of that kingdom are ignored. Christian men, whether they be employers or employees, must get it well fixed in their minds, that religious conviction is not a garment to be put on or off at will, but a life to be lived and given expression to in their daily contact with other men. The religion that knows only the semblance of a contact with God on Sundays is a snare and a delusion.

This summer it was the privilege of the writer to get a glimpse into the conditions in certain cotton-mill villages. Inevitably he made many comparisons with the conditions as they used to obtain in similar villages in other sections of the South some ten or twelve years ago. He commented enthusiastically on the general neatness of these villages, the comfortable homes furnished with the necessary conveniences for clean and wholesome living, the ample yard spaces so well cared for and beautified, the substantial school buildings and attractive places of worship. His friend's reply was, "Here is an illustration of what men with a conscience can do." Capital plus Conscience! That,

however, is only one part of the great aim. The other part is, Labor plus Conscience. Either way, it is clearly up to the religious forces of the present age to awaken conscience if trust and confidence in one another are to take the places of distrust and suspicion.

"Religion," says a modern scholar, "was once the pillar of fire which went before the human race in its great march through history, showing it the way. Now it is fast assuming the role of the ambulance which follows in the rear and picks up the exhausted and wounded." This reads like a severe indictment of the Church. In a measure it is. But is it not the glory of the Church that she has been all through the ages and still is, to use the metaphor of the writer of the above quotation, the ambulance, ever seeking the wounded and exhausted, that she might restore them to vigor of life once more? Human nature being what it is, some of it thoughtless and heedless, some of it obstinate, probably there will always be the human derelict, which nothing but the Divine Hand, working through organized Christianity, can restore.

But can it be said with perfect truthfulness that the Church in these latter ages has been the "pillar of fire" going before the human race and showing it the way? We have shown a commendable and ever-growing zeal in behalf of Missions, undoubtedly. We have pushed out to the frontiers and are generally alert to seize any point which holds out some promise. But what about the nooks and corners of the metropolitan parishes and others somewhat less conspicuous, but still teeming with great possibilities? What about the complex situation with the foreign peoples within our own borders? It must be confessed that we have not been alive to these problems close at hand to the extent that we might have been.

Herein lies the value of the Nation-Wide Campaign. Even if it advanced no further than the making of a survey, it would be a great step in the right direction. But it cannot stop there. The momentum gathered by the survey will irresistibly sweep it on till not only the mind is fully informed and the conscience awakened, but the means to launch out on great adventures of faith will inevitably follow such an awakening.

But what has all this to do with the spiritual-mindedness of the Church's leaders, especially the Bishops? Much every way. The Nation-Wide Campaign will necessarily reveal opportunities to which we have hitherto been more or less blind, or if not blind, impotent to deal with on account of that paralyzing parochialism which stultifies all progress in the Church. This revelation in turn vastly increases the responsibilities of the Church's leaders. And if it is true that this is indeed a great spiritual opportunity, a fact of which we are thoroughly convinced, then it stands to reason that the follow-up work of the campaign must be intensely spiritual. Otherwise we will have succeeded in erecting a pretty house of cards. The very object of the campaign will be hopelessly defeated.

In the face of these enlarged areas of activity it is pertinent to ask if the present policy of demanding the impossible of our Bishops, whom we look to as our leaders, is to continue? When the Bishop of the Diocese, in view of increased responsibilities, finds that in order for him to do his best work he must have two or a half-dozen suffragans, is it going to be the policy of the Church that he must "carry on" as best he can with one?

Many time-honored customs and traditions which lay a heavy claim on a Bishop's resources, it seems to us, could be changed without hurt to the parish or mission. Space

will not permit even a bare reference to the numerous ways in which unnecessary burdens are placed on the Bishop, but we will briefly allude to one which has seemed to us could be modified to the advantage of all concerned. In most diocesan papers one will read the list of the Bishop's "visitations." The average "visitation" is little if anything more than a "pop-call." Often he arrives in a town just in time to hold a confirmation at the appointed hour and immediately after leaves for some other point. This is notably the case where there is a good trolley system. Now if he were interrogated, he would probably express the wish that he could be something more than a "confirming machine." He would like to be able to go to parishes and missions and spend sufficient time, not only to look into the general administration of any given parish, but to contribute something worth while to its spiritual uplift.

The Bishop is not to be censured for this. He is the victim of circumstances. He feels obliged to conform to the custom which condemns him to spend the greater part of his time on the road, picking up his reading or doing his meditation as best he may on crowded trains and at wretched little junction points which are certainly not in the smallest way conducive to anything that approaches tranquility of mind.

Now suppose the ancient custom were changed in such way that the Diocese would not suffer but greater opportunity be given the Bishop for those exercises which would enable him to develop a real spiritual power in his diocese. For example, in dioceses where it is clearly impossible to have more than one Bishop, is it imperative that he should make the attempt to visit every parish and mission once, at least, each year? Would not the Bishop's visit to a parish, and especially a mission, have more significance if he

made it the custom to cover the entire field once in *two* years? This would enable him to make his visit a vast deal more than a hasty call. He would thereby be able to make each visit a season of real spiritual uplift to the parish or mission.

With few conspicuous exceptions the Church's work lies in small cities, towns, villages, and the country. Sometimes it is in communities where the prevailing opinions are antagonistic to the Church idea. The parish priest sticks nobly to his post, and in season and out of season labors hard to win souls to the service of the Lord Jesus Christ, and at the same time uphold the Church idea. But he seems to make no very deep or visible impression. His Bishop sends him notice that he will visit his parish on a certain date and will be with him for two or three days. He further tells the priest that he would like for him to arrange for certain gatherings of groups of people and for certain public services to be held during that visit. Now it is well known that people generally go to hear the Bishop, and generally listen and heed what he has to say while they are somewhat skeptical on some of the pronouncements of the parish priest. And lo, they find that he, the Bishop, is, without collusion with the parish priest, corroborating some utterance of the priest which had raised a storm of objection, or is successfully driving home some duty which was treated with cold indifference when the priest was trying to enforce it. What a strengthening of the priest's hands! What a stroke for the Church and Christianity in a more or less hostile community! The benefit would be incalculable.

But the eternal question arises, How can this be done? Certainly not as long as we place unnecessary burdens on our Bishops or hedge them about with innumerable re-

strictions which hopelessly tie their hands so that they are not free to seize the opportunities as they materialize. Nor can it be done unless our Bishops are given time for the cultivation of the spiritual life, by study and meditation for themselves and by being engaged primarily in spiritual work for the churches under their care. Oil and water will not mix. No more will the serving of tables and spiritual work. The complexities, the difficulties, the disappointments and the exactions of administration, are not calculated to make the Bishop equal to uttering the strong, spiritual message.

And that, we contend, is what not only the Church needs, but the world needs today, when insolent defiance of law and order is striving, and in some measure succeeding, to turn the world upside down. The present distress needs the strongest type of spiritual leadership. Naturally we of this Communion, look for that to be exhibited in our Bishops. As we look back and contemplate the actual present conditions in which our leaders must live and work, we stand amazed at their spiritual ideals, and we honor them that they have been able to show such marvellous spiritual leadership in spite of the unnecessary demands made on their time and strength. We plead for an opportunity to be accorded to them to cultivate greater spiritual-mindedness and a sane and positive Churchmanship which both the Church and the world need now as never before.

BOOK REVIEWS

History of Religions. By George Foot Moore, D.D., LL.D., Litt.D., Professor of the History of Religion in Harvard University. II.—Judaism, Christianity, Mohammedanism. New York: Charles Scribner's Sons. 1919.

One reason for reading books is to find in them confirmation of our convictions. So one reason for the making of certain friendships is oft-times that in them and their opinions we may find support for ourselves and our opinions. We should no more determine our friendships by this rule of likemindedness than we should select our library on the same sole principal. There are many fellow-pilgrims whom we meet on our way whose chief excellence is that they arouse us to consider our own convictions, and challenge us to defend them. Similarly the function of many an excellent book in relation to me is served if it challenge and oppose my most fundamental convictions. There are books that we ought to read because we shall not agree with them.

This may perhaps be the initial recommendation for G. F. Moore's second volume of his "History of Religions." In it he deals with Judaism, Christianity, and Mohammedanism in the compass of a few more than 500 pages. Roughly speaking about 100 pages are devoted to Judaism, almost 300 to Christianity and well over 100 to Mohammedanism. An excellent preface introduces the text, which is followed by a good bibliography and a serviceable index. The grouping of these three religions as subject-matter for this volume is not fortuitous. All three are Semitic in origin, and all three are described as "nomistic." A more intimate bond of theological union is found in the fact that while "the mysticism of all three is essentially Neoplatonic, the scholasticism of all is predominantly Aristotelian" (p. ix). A certain qualification of the nomistic principle appears in the authority of tradition among all three, save perhaps in Protestant Christianity.

We shall not find the work constructed from the point of view of Catholicism. A Catholic inevitably judges, values, and interprets the material with which he deals, on the basis of his own fundamental principles. One of these might be called the principle of development, by which is postulated a certain unity of essential character beneath the

varying moods of change in appearance. A purely objective presentation of the facts of history is without any such hypotheses. The "Literary Digest" is unlike "The Review" because the former gives excerpts of fact and opinion and the latter gives opinions on excerpts of fact. G. F. Moore's book is primarily objective, in the sense, too, in which all of the historic critical school is objective. I thought when I read McGiffert's "Apostolic Age" some years ago, how much each individual's thought and writings, in the writer's treatment, were considered as isolated episodes, associated with each other by no closer bond than contiguity in time. A friend of mine whose hobby is collecting rosaries,—and he is a non-catholic,—finds a magnifying glass of the greatest assistance in showing the delicacy of carving of the individual beads. A Catholic doesn't see the beads for the rosary,—the Protestant can't see the rosary for the beads.

This objectivity of detailed treatment is not without great value for us. We Catholics interpret history from the standpoint of the Incarnation of our Lord. In the large lines of our study,—and for a Catholic any part of church history, or of the theology or of Christian thought, however small seems only as a peephole through which to see the full panorama—we often miss perhaps less salient, but certainly valuable, features of the horizon as seen by other eyes than ours. The following passages I found of considerable interest to Catholics in giving perhaps a new light on the emergence of that human need which the sacramental principle so adequately satisfies. Sin according to the Pentateuch, "is at bottom a ritual, not a moral conception" (p. 42). When the moral element was added, the result of its inclusion . . . in the sphere of the religious is that the physical means efficacious in removing uncleanness are employed to purify man from moral defilement, or to protect him against the consequence of his own wrong-doing." (p. 43.) Perhaps by some such train of thinking might be developed the notion of the "physical means" as conveying spiritual and moral grace.

In the days of historical criticism it was customary to impugn the priestly legislation as "legalistic," or "formalistic," and to contrast to it the "prophetic" element which is not concerned with laws but only with a moral and ethical appeal. The conclusion oftentimes drawn in Protestant critical essays is that legalism stifles spiritual religion. G. F. Moore cuts clean across this line of thinking. In the first place he doesn't believe in the existence of the so called "priestly code" (x). Furthermore it is

a mistake to suppose that the increase of law in principle, or the elaboration of ritual and rule, choked ethical and spiritual religion. The literature of these centuries,—Psalms, Job, Proverbs,—“proves that . . . the influence of prophetic teachings had never been so widespread or so deep as at this period.” (p. 45.)

It is impossible in so short a space to summarize his treatment of our Lord,—His life, work, office, and teachings. Proceeding on the bulk of the synoptics is discarded as non-genuine for historical purposes, and of course, the fourth gospel. From the slender source “Q” supplanted by keen deductions drawn from comparative study of heretical writings and cross references to the synoptics, there is constructed a picture of our Lord which makes Him simply a Jewish unofficial teacher, on fire with a message the bulk of the content of which is to be found in contemporary Judaism, who was called the Messiah, and died as a blasphemer on the cross. His life and doctrines were early misapplied. It is easy to find in the author’s mind something of the same line of reasoning as Bousset develops in “Kyrios Christos.” Catholicism is a development from a Pauline misinterpretation of the Christian Gospel. Christianity deified Christ, who was earlier conceived as the Mediator between God and men. Then came in the culture of the saints to take the place of Christ the Mediator, as this link between God and His creatures (p 228). That “Christianity abolished the great gods; under other names it adopted the little ones” (p. 227), is reminiscent of the conversation of Cardinal Colonna with Gerard in Charles Reade’s famous novel!

In his comments on the development of Catholic theology the author seems to me to be in error in such statements as that the “Greek and Oriental churches have no corresponding doctrine” to Purgatory (p. 230) that the doctrine of the sacrifice of the Mass being efficacious for the dead is a tracting of the Western church only. In such legislation as was given in the council of Bethlehem (1672) embodied in the “confession of Dositheus” both Purgatory and Masses for the dead are expressly taught. We shall agree, however, when we think of the meagre output of Orthodox definition and teaching in the past 12 centuries, that “since the 8th century . . . the Greek and Oriental churches have had no appreciable part in the historical development of Christianity as a whole” (p. 223). It is difficult, however, to see by what interpretation of the facts Prof. Moore concludes that “deadly sins by virtue of the Sacrament of ‘penitence’ become venial!” (p. 243.)

Prof. Moore is at his happiest in summarizing the teaching of the mediaeval thinkers,—Jewish, Moslem, and Christians. His rare and deep sympathy shows itself in comprehension and then in the ability to grasp and present the salient features of their doctrines. His felicity in the translation of single words with quite fresh and new coined English equivalents, is another instance of this great gift, e. g. “*accedia*”=“*lethargy*” (p. 241); “*Justitia*” in St. Anslem’s “*cur Deus Homo*”=“*honor*.” The brief memory of this work (pp. 246-7) is an illustration of this power of apprehension and presentation, with which cf. on St. Thomas Aquinas (pp. 261 ff.), and on St. Augustine, etc.

When he comes to the Reformation Prof. Moore is singularly unfettered by the traditional Protestant point of view . . . “Luther’s definition of faith is not only at variance with the Augustinian tradition in Catholic theology, but it leaves out what is most characteristic in the Pauline idea of faith” (p. 315.) The summary of Luther’s teaching on pp. 314-325 is excellent. The pungency of this passage will, I think, appeal to us: “The Nicene Creed (according to Calvin) was a hymn, suited to be sung, rather than a confession of faith” (p. 336). “This way of disposing of the Creed has been rediscovered by some modern Anglicans” (ibid, footnote No. 1.) His comments on the Protestant theory of the sole authority of Holy Writ are worth noting: “. . . The Protestants declared . . . the word of God in scripture to be the only authority in faith and practice, and held in theory . . . that the right of interpretation belongs to every Christian . . . The eccentric results this liberty of interpretation produced were alarming, and they soon found themselves under the necessity of bridling the private judgment by confessions and catechisms which prescribed *how* the scriptures *must* be interpreted, and have therefore an authority superior to the scriptures” (p. 371.) The consequent “dissolution” of Protestant theology then is inevitable with the arrival of modern methods of Biblical study (p. 378.)

Mohammedanism is treated of in a concise and sympathetic way. It is really an extraordinary piece of work thus to handle the sources, apprehend their meaning in their own terms, and interpret them so successfully to an alien point of view. To us Mohammedanism is a *cul de sac* going off from both Judaism and Christianity, and it can only secondarily claim our interest. Yet it is perhaps the best part of the whole book. Besides the ignorance of the average reader, there is a vast and almost uni-

versal prejudice to surmount. The presentation of Mohammedanism challenges and elicits Prof. Moore's best effort. He is at his best when in the interest of truth and honesty, he endeavors to right injustice of a sort that claims few swords. The simple fact that Christians misunderstand and misinterpret Pharisaism, that Protestants fail to appreciate St. Thomas, that non-Moslems are content to abide in a state of ignorance and prejudice about Mohammedanism, is itself a challenge to such a mind as Moore's to set matters straight. Note that in all such romantic and chivalric exploits in the interests of the Lady Truth he is actuated by not the least motive of self-interest.

We read the first section because of its compelling interest, clearness, charm of style. We resent, yet cannot put aside in reading, the second section on Christianity. We ought to read the third section, on Mohammedanism, if we would see the author at his best. One of the conspicuous features of the work as a whole is that its contents are based entirely on a familiarity with original sources. There is no secondary quotation anywhere. This intimacy of acquaintance is the more astonishing when we test its depth. No writers in the field of comparative religions are as well at home in the Talmud as in the *Summa* or in some of the writings of Mohammedan theologians and commentators on the Quran. Another feature is the felicity of presentation,—the ability to summarize, to detect the essential and significant amidst the great mass of material, and to interpret it in so felicitously clear and lucid a fashion. In the main, too, the author's prejudices are against sham, wilful ignorance and prejudice. He has a few "blind spots," in common with all other humans. He has many qualities of the highest virtue in the scientific scale,—a rigid integrity in all matters concerning truthfulness of apprehension and of presentation, painstaking care and accuracy, and the unselfish championship of maligned and misunderstood causes, men, and principles in the face of lethargic prejudice and wilful ignorance.

That the "absoluteness" of Christianity disappears in the pursuit of the comparative science of religion (p. 378) is the principle on which the two volumes of this series proceed. For us as Catholics it is perhaps as valuable a lesson as any to see how far any principles short of those of the Catholic Faith can take one afield from the cardinal tenets of the Faith. On any other basis than the Catholic basis there is no let or hindrance offered to such conclusions as Moore gives in the first pages of the chapter "The Apostolic Age." His conclusions are the more cogent, on this

radical hypothesis, in that they have back of them the authority of his ripe and sustained scholarship, combined with an extraordinary and well nigh universal sympathy and comprehension. On any other than the Catholic principle, such conclusions as Moore's may be proven inevitable.

Catholic thinkers are not so epicurean as they should be. The distinctions between certainties, probabilities, possibilities and opinions are not always as carefully maintained among us as they ought. We suffer from a multitude of thesis defenders, to whom a wider horizon than contributes to the defense of their particular conviction is outside the narrow vision of their fixed gaze. We can well afford to be humble and to learn the bitter lesson that the most rigid orthodoxy of profession is oftentimes perilously near to a singularly futile kind of sterile spiritual pride. Catholics ought to see and feel the force of the problem presented in the chapters on Christianity in this book. So far as I know, no Catholic scholar has attempted to meet and present the case for Catholicism with either the equipment, the motives, the industry or the ideals which animate the author of this work.

FRANK GAVIN, S.S.J.E.

The Church and Its American Opportunity. Edited by the Rev. Dr. Charles L. Slattery. Pp. x and 235. New York: The Macmillan Company. 1919.

The papers published in this volume were read at the Church Congress in 1919. Seven topics were discussed at the various sessions, some of them of deep practical interest to the Church, some of them purely secular.

The discussion of "The Effect of War on Religion" seems to us the weakest and most futile of all. This is necessarily so, because we are still too near the phenomena treated to get a true historic perspective. Yet we are glad to note that the Rev. Dr. William Austin Smith, the able editor of *The Churchman*, takes strong ground against the often used expression "the nations are finding their souls"; and asks us to consider what we actually meant by this and many other expressions which we used in our war-time preaching. Just what the Rev. Dr. John N. Lewis, of Waterbury, Conn., means to teach is not quite clear to us. A Church that is the living Body of Christ is clear enough; but we cannot see why he should assert that all are vital parts of the Christian Church "if we have heard and accepted the call of Christ," even if "men say they have not been confirmed or even baptized." Surely the only way to accept the

call of Christ is to be baptized, as He commanded. Mr. John Farwell Moors seems to find the effect of war on Religion in a recognition of the need of a deeper application of the Golden Rule and the Law of Love to all the affairs of men. Yet all of these writers are more or less vague.

The discussion on the question "Shall we retain the Old Testament in the Lectionary and the Sunday School?" comes home to us all. The Very Rev. Dean Fosbroke of the General Theological Seminary takes the affirmative in a convincing paper. He founds his argument on the indisputable facts that the Old Testament is the indispensable preparation for the New Testament; and that it is the setting forth of Israel's doctrine of God. Thus it is the first and, therefore, an essential, part of the Revelation of God. His suggestions for the lectionary are sound; and his treatment of the Old Testament in the Sunday School is worthy of his position as a religious educator. The Rev. Wilber L. Caswell, B.D., of Mamaroneck, N. Y., taking the negative, is most unconvincing. He appears to consider the use of the Old Testament both in the Lectionary and in the Sunday School as superfluous in a Church whose business it is to preach the Gospel. Yet he, inconsistently, would allow the use of some of "the grand old passages" as the first Lesson at Morning and Evening Prayer, and would suggest the study of the Old Testament as a whole only in advanced classes in the "Church-School."

It seems to us that the subject of "The Obligation of the Church to Support a League of Nations" lies outside the sphere of any Church assembly, just as much as would "the obligation of the Church to support the Republican or the Democratic party." The papers on this topic are, naturally, rather vague and indifferent. Professor Howard C. B. Butler of Princeton University, discusses the Opportunity of the Church under such a League, which was the original topic, in a most illuminating manner. Dr. Talcott Williams, of Columbia University, in a brief paper strongly advocates the League. The Rev. Dr. Roland Cotton Smith, of Washington, is in favor of a League; but he warns the Church that the only sure way to obtain peace is from within, and that it cannot be imposed permanently on any nation from without. The fault he finds with the League as proposed is that it imposes peace on nations not bound together by love; it is merely "a part of the police regulations of the world." Such a league the Church cannot and must not endorse, because it is "a step in the wrong way."

The treatment of "The Essentials of Prayer Book Revision" is excel-

lent. Every one of the papers is well thought out; and the agreement, e. g., between the Rector of Grace Church, New York, and the Professor of Liturgics in Nashotah Seminary is a most hopeful sign of the times. The proposals of the Commission are well known to all our readers. While we deplore some few, we all rejoice in many of them, notably that on Reservation. The Rev. Dr. Charles L. Slattery, the Rev. Dr. John W. Suter, Secretary of the Commission on the Revision and Enrichment of the Prayer Book, and the Rev. Dr. Howard B. St. George, Professor of Ecclesiastic History and Liturgics in Nashotah Seminary, have all contributed papers of vital interest, and have placed the whole Church under a deep obligation.

In discussing "The Need of an American Labor Party" it is our humble opinion that the Congress again took up a subject so purely secular as to be outside its true scope. The Rev. Dr. Percy Stickney Grant, of the Church of the Ascension, New York, makes the most convincing plea for such a party. He has the needful equipment and he marshals his facts with great ability. Mrs. Simkhovitch pleads for a labor party whose members might still retain membership in the old parties. She forgets that in many states the primary laws would practically make such membership nugatory. Mr. Benjamin P. Clarke, Vice-President of the Plymouth Cordage Co., Boston, expresses the strong conviction that America has no need of a Labor Party.

One of the most important topics of the Congress was "Necessary Readjustments in the Training of the Ministry"; and it brought out some of the very best papers presented before that body. The Rev. Dr. Henry P. Nichols, Rector of Holy Trinity Church, New York, a member of the Board of Religious Education, laid before the Congress the proposed Revision of the Canons of Ordination agreed upon by the Commission of General Convention and the Council on Education named by the Board. This plan seems feasible; and only the test of experience can show what are its real merits and its defects. The Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School, pleads for such a training as will make able ministers, and contends that the training of scholars should be a secondary consideration. He deplores the fact that, while all learning has been revolutionized, the seminaries have not put themselves into shape to meet this revolution. Life also has suffered immense changes; and the minister is not equipped to meet them. His remedy is greater elasticity in the curricula. He especially deplores the small proportion of

time given to "Pastoral Care"; and he would recommend missionary work, city or rural, under a seminary professor as supplemental to the seminary course. He would add a fourth year to the course, in order to give time for practical training and for specialization. The Rev. Prof. Edward S. Drown, of Cambridge, pleads for the old intellectual training, but would expand the Department of Practical Theology. The emphasis on Christian Education should be fundamental; an equally important extension would be in the direction of Social Service. Full provision should be made for those who plan special lines of work:—city, rural, among immigrants, or as missionaries. There should be no uniformity, every seminary should have its specialty, in addition to the general work. While all of these plans sound well, we sadly miss any promise that our Church Schools should abandon that "made in Germany" heresy, the Higher Criticism.

The final set of papers in the volume is concerned with "The Functions of the Episcopate in a Democracy." Bishop Johnson of Colorado insists that "the Episcopate in a democracy is not essentially different in its functions from that in an aristocracy." The Administrative Power—or rather lack of power—the Witnessing Function, the Missionary Duty, the Power of Discipline, are all well set forth; and many valuable suggestions are offered. Among other things, the Bishop suggests putting the secular administration of the diocese into the hands of the laity, where it belongs. We fully agree with the writer except in the suggestions as to changes in the Ordinal. The Rev. Dr. John Howard Mellish has given a paper in his characteristic manner. From his positions we dissent *in toto*. Of course he denies the Apostolic Succession in which he says none believe today but "ecclesiastical cavemen." We, together with many Catholics, are proud to claim this title. We are inclined to doubt seriously that "all scholarly High Churchmen" reject the Church's Faith. Certainly no scholarly Catholics do so or can do so. Dean Bernard Iddings Bell strikes the true note. "Democracy has no effect on Almighty God." "There is nothing sacred about democracy." The Christian Religion is safeguarded by the doctrines of the Trinity, by Sacraments and Prayer, and by the Resurrection. The function of Christianity in a democracy is to help its citizens to find in Christ, the Incarnate God, the power to live, with the help of prayer and sacraments, the sacrificing life in all their activities. The function of the Episcopate is the preservation and supervision of this religion, needed in a democracy, as in any previous type of government,

and the setting forth of "Christian Religion and Christian Morality unchanged and unchanging." This is one of the noblest ideals ever held out to our Bishops.

As a whole the volume is helpful and stimulating. There are, we regret to say, a few notes that do not ring true; but, as a rule the writers speak the mind of the Church, as they read it, frankly, fearlessly and with deep conviction.

F. C. H. W.

Essentials of Social Psychology. By Emory S. Bogardus, University of Southern California, Los Angeles. U. S. C. Press.

In these days when the minds of people are turning earnestly towards movements for the rebuilding of society, every work which will lead to a better understanding of human nature is most welcome. Thoughtful men and others have not been idle. A constant stream of books and pamphlets has issued from the press and magazines are filled with the discussions.

Among the helpful and instructive works bearing on these problems is the "Essentials of Social Psychology," by Professor Bogardus. It is written with the definite purpose of developing the "problem getting" method of education. At the close of each chapter is given a list of problems which have been tried and which have produced constructive thought on the part of students. A fairly complete bibliography is given for outside reading.

The book begins with the discussion of the psychological bases of social psychology, analyzing the social construction and characteristics of the individual; the social operation of imitation; the study of groups and crowds, their types and influence and cooperation; the psychology of leadership, of social control and progress. The method is inductive, the style is clear and accurate and not too technical for the average reader. The book meets a need of modern life. It will stimulate anyone who will study it seriously.

We wish that the writer could have understood something of the working of the grace of God in the life of the individual and its power over groups so that he could have included in this admirable work the uplifting power which comes into every life which is guided by the Holy Spirit and fed and strengthened through the grace of prayer and the Sacraments. A man with high ideals and well ordered habits plus the grace of God will have an enormous advantage over him who is only psychologically correct.

CHARLES HERBERT YOUNG.

The Legend of Our Lady. By the Rev. Claude Crookston. Pp. 128. The Grace View Press, Merrill, Wis. 1919.

Instead of a Life of our Lady or a critical study of the legends that have her for their subject matter, as we would expect from the title, this little volume is rather a book of devotions of the Virgin. The sketch of her life as revealed in the Gospels, and as reported by Church tradition is quite inadequate.

Much that the author says in his introductory discussion of sainthood is excellent and helpful; yet there is not a little which seems to us hardly in keeping with Anglican traditions. Our branch of the Catholic Church has always revered the saints, and especially the Blessed Virgin; but it has definitely rejected all the ideas and practices that in the Roman and Greek Churches are called *doulia* and *hyperdoulia*. All that our Church authorizes is the plain commemorations of the Prayer Book. Whatever goes beyond these is a question of individual taste, based on pious opinions. These, of course, have their proper place in this branch of the Catholic Church which justly prides itself on its comprehensiveness.

For those who desire to know what honor may be paid the Mother of God, or who wish—in their private devotions—to pay her that honor, we know of no better book. Its teaching on facts is generally sound; and its meditations and devotions, with few exceptions, seem not to exceed what is permissible.

F. C. H. W.

Reunion. By S. L. Ollard, M.A. London: Robert Scott. U. S. A.: The Morehouse Publishing Co., Milwaukee. 1919.

The title of this book, a reprint of four lectures given to the St. Paul's Lecture Society in the crypt of St. Paul's Cathedral, in February, 1915, is somewhat misleading. We were led by it to expect some statement of principles that underlie the great problem of Christendom, or at least some suggestion that looks toward its solution. In reality it consists of four brief sketches, for the most part rather dry statements of fact such as one might find in the compass of an encyclopædia article, of the attempts at and schemes for reunion between the Church of England and other Christian bodies. The several chapters sketch successively those attempts in connection with the Roman Church, the Eastern Church, the Foreign Reformed, and Dissent in England itself. It is perhaps a labor worth the doing to have collected the facts in a single volume, but otherwise it can hardly be regarded as a contribution to the great cause.

L. G.

God's Great Family. G. B. R. E., Morehouse Company, Milwaukee, Wis.

"God's Great Family" is the attractive title to Course VI of the Christian Nurture Series, prepared by the General Board of Religious Education, published by the Morehouse Company, Milwaukee.

In the previous courses of this series the children have been following "Church Pathways," where they have learned about the Fatherhood of God, Trust in God, Obedience to God, and God With Man; the last course bringing out the child's relationship to God through the Sacraments and by the development of the devotional life.

With this Course VI (God's Great Family) the child is trained to feel something of his responsibility for sharing with other children the spiritual blessings which God has given him. As in all the Christian Nurture Series, the five strands—"Information, Memory, Loyalty, Devotion, and Service"—are carefully developed and expressed. The informational material consists of stories vividly told of the child life in other lands. The memory work undertakes to make the Catechism of the Church a living reality in the child's life. Church Loyalty and the devotional life tends to emphasize the missionary aspect of the child's privileges. The great stress laid on the difference between the opportunities of the child *hearing* the story and the child *about whom it is told* awakens the desire to do something for the other.

The course is simply and charmingly written. It would delight not only the child who would have the good fortune to be trained by it, but also the teacher and parents who work with them.

Following the plan of the Christian Nurture Series, full and definite directions are given for carrying out the method of the book. Any teacher who will read the introductory pages and follow the directions given there will have no trouble with this delightful course. Especially helpful is the explanation which is given in great detail for carrying out the "New Junior Plan." A really workable scheme is presented by the "Block System" assigning work in the five fields of labor to different parts of the Church Year. Directions are given and suggestions are made as to acceptable gifts which children can make at different ages for all sorts of institutions and people. The ideals held before our children in this course and the spirit of cooperation which will be awakened by its use will produce in the next generation a missionary spirit of deep and burning zeal. We wish not only our children but the grown people of the Church could catch the vision and live in its spirit.

CHARLES HERBERT YOUNG.

From a Convent Tower. By the Rev. J. G. H. Barry, D.D.

Many are the books written about the religious life. Some, like Scott's "Convent Life," are manuals for those who know nothing of the orders. Some, written by the Religious, take up the subject in detail from the point of view of the Religious. There are few, however, written "from a convent tower";—written, not to give the details of the life or works, nor as spiritual reading for the Religious themselves, but written to portray in comprehensive fashion, the spirit of the life for all who will read it, whether they be inside or outside of the convent. It portrays this life as one type, a specialized type of the "essentially sacrificial life" of every true Christian.

"From a Convent Tower" is written quite clearly from the tower, not from the inside of the convent. The author is most emphatically not a Religious. The aim of the book is apparently not to proselytize, but to popularize. It is written with a simplicity and a childlike quality that throws one off one's guard, and it is almost with surprise that one finds one has followed not alone the seasons of the year, but the seasons of the heart. The Religious Life like Winter has "so stripped itself of the adventitious that it shows itself as the supreme beauty." From Winter to Winter we travel;—from the first glimpse of that "very stern, quiet life, beautiful with all the beauty of the eternal hills," we go on to the austere beauty of perfection—of the life of union—the winter beauty that needs no draping of illusion because it has found the heart of Reality.

The author says that "the function of beauty is to lead us to some sort of knowledge of that which is back of beauty, its ground and cause." This ground and cause is God—and Life's true significance he finds is that it "is a means of God's action on the world."

In great contrast to the social concept of Religion current in the world today—is the author's concept of service as a spiritual act—that spiritual results are obtainable only from spiritual people, thus emphasizing throughout the book whether he is talking of the Aspirant, the Novice, or the Professed Sister—that Religious Life is a *Life* and not a work.

Amid the present widespread ignorance of the existence of Religious Life in the Anglican Communion, or of its nature, "From a Convent Tower" will surely aid any who read it to a saner, more normal view.

K. D.

What Is the Kingdom of Heaven? By A. Clutton-Brock. Pp. vii and 152. Methuen & Co., Ltd., London, 1919.

This is one of the most stimulating books we have seen for a year. The author is a man of deep faith, who has seen a wonderful vision, and who is anxious to share it with all his fellows. In words that live he proclaims his message. While we do not agree with all that he says, we yet fully recognize Mr. Clutton-Brock's deep spiritual earnestness and his real concern for vital religion. His main thesis is that the center of Christ's teaching is the doctrine of the Kingdom of Heaven; and he criticizes the Church and Christianity in general, for not grasping what he considers almost a self-evident truth. We think he is mistaken both in his assertion and in his criticism of the Church for her neglect of the doctrine. Yet much of what he says about the Kingdom is well worth careful reading and serious consideration. His criticism of Science in its attempts to understand the universe as apart from the Kingdom is most illuminative. Of great value is all that he has to say about the practical outworking of the doctrine of the Kingdom in politics and in the life of the individual. In our opinion the author has made a most valuable contribution to our religious literature.

F. C. H. W.

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